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Christian Healing

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Healing & Prosperity Thoughts

TO BE USED FROM

JANUARY 20 to FEBRUARY 19

❦

Healing: My health springs forth speedily when I trust in Thee.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

❦

Prosperity: Filling my mind with thoughts of Thine unfailing resource makes me see and manifest prosperity.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68).

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor* — GEORGE E. CARPENTER, *Associate Editor*

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Editorial Comments

BY CHARLES FILLMORE

You probably know that we have a "sixth column" over here in Britain. This is a "Royal Prayer Force" co-operating with the Royal Air Force and the other fighting services to create an impenetrable armor around our land.

This is a war of the unseen forces, thought forces. More things are wrought by thought than the world dreams. Hitler has enslaved the continent of Europe largely by using thought waves sent out by his fifth column. The answer to the fifth column is the sixth! And everyone who believes in the power of prayer and thought can enlist in this column.

THE ABOVE are excerpts from an article in this issue of UNITY entitled "News of England," by Stephen Sandwell.

Of all the communications we have received from England this is the most thrilling and metaphysically scientific. Although written by one right in the midst of war activities and enemies seeking his destruction, not a word of condemnation is found in his article. Here

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is a crusader for Christ thrice armed. He has found the inward joy of the Spirit, radiates its love, and does his duty as a soldier defending his native land against invasion. It must make the heart of the Lord Jesus glad to know that He has here in the hideous hell of war a follower who is carrying out His command "Love your enemies."

We have in this man's sweetness the evidence of what the Spirit of Christ can do in changing the mind from hate and revenge to forbearance and charity if not love. There is need of this Spirit among our world leaders—instead of the invective and vitriol that vollies forth in their appeals to the people.

Notwithstanding the oft-repeated testimony of many persons who have interviewed Hitler and pronounced him insane, the great majority think of him as a criminal and affirm his destruction. The fact that he is possessed with the idea that the world can be conquered by force shows that he is unbalanced. Jesus would say he "hath a devil." He is smart and knows how to inoculate others with his insane ideas of conquest. Psychologists tell us that this intellectual brilliancy is often found in those who have concentrated on some one idea until it has broken down the mental balance and made a periodic maniac of the man. Such persons are sane on all subjects but the one that dominates them; when that is challenged they fly into a frenzy and fling logic and reason to the four winds. According to his interviewers, this analysis fits Hitler exactly.

Emerson tells how kings totter on their thrones when one man voices an idea whose time has come. The insane Crusaders that moved waves of armies to Jerusalem, even hordes of little children, had their in-

ception in Peter the Hermit, who rode a little mule up and down Europe yelling, "God wills it!" Trained metaphysicians have a vivid realization in the silence of the radiation and mental impact of these psychic waves. Unless the mind is charged with a higher consciousness, even that of Christ, there is danger of inoculation and a certain hypnotic obedience to the supermental drive. It is upon this basis that we account for the acquiescence of the German people in Hitler and his barbaric moral code.

The Germans have stood unusually high among the nations of the world as regards integrity and honesty. They certainly do not teach their children the principles advocated and practiced by Hitler. Civilization would be impossible if the people were taught that a person's word of honor need not be fulfilled if it is found convenient to break it.

So we must conclude that Hitler is insane and that he has temporarily inoculated the German people with his maniacal mesmerism. Many wise men, viewing our present status as a race, have said that we are all more or less insane. We have departed from the divine standard of thought and "see in a mirror darkly." However we have implanted within us certain innate principles of conduct that we know must be maintained in our intercourse with our fellows, and whoever departs from those principles is either a maniac or an outlaw. We restrain both outlaws and maniacs in institutions but apply different methods of discipline, and there is always hope of reform or healing, no matter how desperate the case may seem.

So in the case of Hitler, he should be treated as one who has lost his moral balance and is adrift in a psychic sea.

Now that we are satisfied that Hitler has nursed the idea of world dominion through force of arms until it has demonized him and through him the German people, what are we who know the power of prayer going to do about it? We are going to do just what we have been doing since war was declared in September, 1939: pray for peace.

This does not mean that we are going to cry, "peace, peace; when there is no peace," or beg God to restore peace, leaving the sources of war unsolved. We must realize that war resulted from certain ideas and that these ideas must be dealt with. Hitler is the victim of insane logic and false reasoning, and it is the destructive thought dynamite that flares from this source that we should seek to make harmless. We should refrain from all praying for the destruction of Hitler or asking God to execute His vengeance upon him or his satellites. We must fill our heart and mind with the forgiving love of Jesus Christ and with Him pray, "Father, forgive them; for they know not what they do."

By cultivating the love of God in our thoughts and in our heart we shall establish an atmosphere of love that will dissolve the destructive darts of enmity and hate that are making desolate the world.

Bible prophets and those learned in other lines of prophetic research agree that we are in the closing years of a cycle in which certain human ideas have been dominant. Nor is this conviction confined to the esoteric cults. Secular writers in large numbers are telling us that old things are passing away so rapidly that we are all compelled to take notice and be prepared for the ushering in of a new civilization. Most of them see a world federation so welded together in the bonds

of a permanent peace that war will never again be possible. This millennium is to be inaugurated at the close of the present war.

Will our prayers shorten this world war? How long will it last? There are many prophets on this score, those who interpret the inches of the Great Pyramid and those who read the signs written in the stars. However without exception they agree that the end will come within the next few years. The unanimity on this point of scores of prophetic writers proves that there is a universal mind from which their ideas are derived and that it is not guesswork but true inspiration.

God in every age inspires those who seek Him, and this age is no exception. All over the world men and women are talking to God, and they are studying the Bible to find confirmation of their messages. One who is moved to proclaim that the war will last three and one-half years finds confirmation in Revelation 13:4: "Who is like unto the beast? and who is able to war with him? and there was given to him a mouth speaking great things and blasphemies, and there was given to him authority to continue forty and two months." Again in Daniel 12:11: "And from the time that the continual *burnt-offering* shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." Jesus Christ represents the "continual *burnt-offering*" for the sins of the race, which Hitler took away in September, 1939, setting up in its place the "abomination that maketh desolate," war and destruction.

In the 24th chapter of Matthew Jesus calls our attention to this prophecy of Daniel and says, "And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall

be shortened." One translation says: "for the sake of the chosen ones." The meaning evidently is that those who are looking to God for help and declaring His laws will diminish the destructive forces and prevent their running the full three and one-half years. Those who assume the omnipotence of God think that He should stop the war at once, regardless of time or condition.

Here we need spiritual understanding, which shows us that this world of manifestation is under the jurisdiction of man. As man has freedom of will he is responsible for all conditions in the world. "Thou shalt also decree a thing, and it shall be established unto thee" is the law. This war is the decree of men, and it will last until their mental voltage is exhausted or diminished by thought waves of higher potency. Here is where the spiritual-minded—the "elect"—praying in faith and understanding, shorten the time.

Marvelous demonstrations often result from the prayers of a single individual, but as in every other field of action, greater results follow where there is a combination of many. Jesus Christ understood this law, and it is written for our instruction in Matthew 18:19: "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

As a rule the followers of Jesus Christ look upon Him as a resident of heaven, and the prime object of life of these people is to join Him there after death. Our interpretation of His doctrine is that He is here in our midst, that if we follow His instruction our eyes will be opened and we shall see Him; also that the pattern of heaven is within us awaiting our recog-

nition of the law that will enable us to set up heaven here in the earth. This is such a large order that old-school Christians will have none of it, regardless of the constantly mounting evidence of the scientific world that all phenomena have their source in the invisible and that man appreciates and really enjoys only what he produces. Jesus Christ is here in the cosmic ether and is accessible to anyone who will acknowledge Him in silent prayer and ask His help.

To this end and with the co-operation of Jesus Unity people all over the earth are praying that spiritual illumination be quickened in all persons who are guarding and directing our government. We are praying for peace but not a peace leaving a lot of vital issues unsettled. That would mean another armistice and another war just ahead. The world will have real peace when the causes of war are adjusted. If an unbalanced introvert has stirred to combat a nation suffering from an inferiority complex, he must be restrained and that nation taught that the only way to conquer the world is by instruction—not destruction.

Christian metaphysicians, those who study the realm of ideas and their mental voltage, pray quite differently from the old-line Christians. We count of slight value the conventions, the resolutions, and the wordy prayers for peace of preachers to their personal God. The destructive thoughts of maniacal men have charged the mental ether of the whole world. They use trained occultists to bombard the race thought of every nation on earth with the blitz of their invincibility. These mental blasts are followed by trained armies that carry out the mental suggestions. During the first year of the war they had nearly all of Europe paralyzed with fear. Nation after nation surrendered to them after but feeble re-

sistance. Hitler promised the German people that he would conquer the world without bloodshed. But the initial hypnotic impetus gradually weakened, and as the people shook off their fears, courage returned until now Hitler is on the way out.

However the delusion that Germany with its eighty millions can conquer the allies and the United States with nearly four hundred millions is still haunting a minority and needs scientific prayer to overcome it.

Our prayers for peace are not contentious or aggressive. We follow the injunction of Jesus to go into the closet within and close the door; then pray to the Father in secret. When one acquires this ability to make mental contact with the Father, with creative Spirit, one's thought force is increased tremendously and more is accomplished in a few moments than in a lifetime of "prayers to be heard of men."

The "elect," whose prayers Jesus said would shorten this period of turmoil and destruction, are those who understand and use this secret prayer. They do far more than beg God to stop the war; they spiritually dynamite the mental walls of race hatred and destruction. Love is the dynamite that shatters all thought waves that oppose the reign universal of the Spirit of the God of Peace.

In the language of Paul, "our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual *hosts* of wickedness in the heavenly *places*."

If it is not right, do not do it. If it is not true, do not say it.—MARCUS AURELIUS

"Know Thyself"

BY AYRTIA Z. DREW

SOCRATES LIVED four hundred years before the Christian Era. He held no public office, wrote no books or letters, and made no formal addresses, yet his words come down through the years sharp and vivid, a ringing challenge to us. His motto, "Know thyself," shaped his entire life. He gained through practice the ability to detach himself from his mind and watch it work. If in his contacts with others he became impatient, intolerant, or angry, he regarded this as indicative of an inadequacy to cope successfully and intelligently with life. He was not self-righteous, nor did he waste time in justifying his conduct. Rather he set about vigorously to eradicate the faults that he assumed lay within himself. Four hundred years before the advent of Christianity this man proved that outward conditions could not affect his peace of mind; he knew that he had a power within himself that could surmount them, and he drank the hemlock fearlessly, maintaining stoutly the immortality of life.

Throughout the ages there have been men and women who have caught radiant glimpses of this inherent power, but it was Jesus the Christ who demonstrated it so clearly, so absolutely that one wonders why mankind has not recognized it as the one thing worth striving for, this knowing oneself, claiming one's birthright, one's God-given dominion.

To know himself is a fundamental desire of man. What am I? What is my source? For what am I destined? These are questions that ultimately come to every

thoughtful individual. But men generally are not so willing as was Socrates to acknowledge their shortcomings; and they seem to show a decided reluctance to wrestle with the problem or to make more than a halfhearted attempt to eradicate the faults discovered. Yet this self-examination and consequent elimination of destructive thought and action is the crux of the whole matter of knowing oneself.

Men generally agree that there is a mighty principle, an omnipotent power, a divine intelligence or law that by universal consent throughout the Christian world is called God, and that this omnipresent intelligence, or law guides the whirling constellations through space as well as implanting that indefinable thing called life in the tiniest seed. But all men do not know or agree that we have a definite kinship with this beneficent principle, that we have access to its use, that we can contact God or "tune in" to Him as surely as we can "tune in" to our favorite radio station, and that we shall be given power and receive results in proportion to our spiritual discernment of and our devotion to things spiritual. But until we know something of our real self and its infinite potentialities we cannot begin to build successfully toward a more complete life.

Mental laziness or unbelief should not be permitted to keep us from discovering our real self. The first step necessitates differentiating between the real and the unreal, the spiritual and the material, the eternal and the temporal. This analysis or examination of our thought processes and convictions is not only wholesome and revealing, but should lead to intelligent planning and organized action. It is breath-taking to realize fully the import of Paul's declaration that we are "heirs of God, and joint-heirs with Christ." The ques-

tion quite naturally arises why have we not long since claimed our inheritance by putting off "the old man with his doings"—casting out resentment, criticism, discouragement, doubt, smugness, and so on—and putting on "the new man," some of whose attributes are patience, tolerance, perseverance, courage, and wisdom. It has been proved again and again that the faithful practice of these splendid qualities will bring healing as well as a larger field of usefulness and activity.

Now this has nothing to do with mawkish sentimentality or mere human will power, but has everything to do with true knowledge of what we are and what God is. Just as the mathematician must know something of the principles governing numbers before he can work successfully with them, just as the musician and astronomer, respectively, must know of the laws that govern harmony and gravitation, so man must have accurate knowledge of God or divine law before he can cope advantageously with life's problems. Knowing oneself is neither a sordid nor a selfish pursuit, for in separating the dross from the gold in human character only excellent qualities are fostered, and a moral culture is established that sheds a benign influence on all.

When we become aware of our spiritual inheritance, our old fears, limitations, and inhibitions should slip from us as easily as a worn and familiar garment. But often the thought habits of lack and fear are so deeply entrenched that we require positive effort and consecration to keep our thought pointed steadily toward the goal and to make new patterns of thought and action. We cannot be well, successful, or happy if our thought is steeped in misery and failure, nor can we exercise our creative imagination if we are shackled

by distrust of our ability. Success or failure have their roots in simple everyday thought habits, for our thinking clothes or objectifies itself in its physical equivalent. If we think health, peace, plenty, we shall objectify it. Conversely, if most of the time our thoughts are engaged in negation, we shall experience that.

Attitudes of mind whether of success or failure are not inherited; they cannot be bought for a price, but are created by each individual. Don't leave your mind open to adverse influences and suggestions. Guard against latent fear; it works so subtly, discouraging initiative, destroying confidence, and paralyzing reason.

You carry the seeds of inharmony and failure, fearful negative thinking, within yourself. They are not outside agencies. Spiritually interpreted these so-called stumbling blocks in the path are in reality stepping-stones to a higher and better expression of life. Know yourself as a spiritual being, richly endowed by an infinitely intelligent God, and as such you have a divine right to rebel against lack in every form.

Don't hide behind excuses: lack of time, money, opportunity, talent. Through spiritualized thinking you can create a new world for yourself. It is said that anything that can be conceived clearly can be accomplished. Turn your liabilities into assets. Do the impossible. There is a story told of Admiral Nelson, who when informed of imminent danger from the French fleet, pressed the telescope to his blind eye, and tartly replied, "I can't see it."

When man knows himself, discovers his latent assets, he will know that he is endowed with dominion over untoward conditions and circumstances through his communion with the infinitely intelligent law of his being, before which fear withers and evil vanishes.

The Year of Our Lord 1942

BY BEVERLY E. FINCH

HE HATH sent me . . . to proclaim the acceptable year of the Lord."

"This is the day *which* the Lord hath made; we will rejoice and be glad in it." Since the Lord made the day, He also made the year composed of many days. So let us rejoice in the year that the Lord hath made, the Year of Our Lord 1942 and be glad in each moment of it. At the dawning of each day let us be alert, on tiptoe, reaching with upstretched, thankful hands to receive the blessings and achievements it invitingly holds out to us.

It is God's year, and yours and mine, a tiny bit of eternity. Let us as individuals make of it a perfect year of fulfillment by placing it in God's hands. Let us decree that it shall be a vehicle of transition from old, outworn concepts to new, larger ones to fit our recent unfoldment, our larger capacity for receiving created by a larger measure of giving. Let us regard it as the consummation of all our hopes and desires, the best year of our life.

This day, "the day *which* the Lord hath made," is the day (and the year) that we shall inherit—come into our inheritance—if we are willing. Inherit what? "All that is mine:" all my attributes, all that I am: light, life, love, wisdom, and Truth. As we contemplate God, words symbolizing His various attributes come to us, and these are our inheritance. "Jehovah is his inheritance."

Can you who read this article use any part or all of

your inheritance during this new year? If you feel that you can, then choose the word that will supply your greatest apparent need, appropriate it, eat it, digest it, and make it a part of your very being, as it is a part of your Father's Being. Continue in this process for a month or more. It must be a process void of strain or anxiety, using no more energy than you put forth when you eat your breakfast. This word will nourish you spiritually just as your food nourishes your body, and will produce rich effects.

Light, life, love, wisdom, and Truth, with many others, are ideas in the consciousness of God, and though they seem to be separate and distinct, they are all one, all expressions of the God idea. So if we take one we take all, for light is life and cannot be separated from this God idea. Likewise life is love, terms interchangeable in usage each with the other; for if we love abundantly we shall live abundantly. Love and wisdom too are one, because no one is truly wise without first being loving, and vice versa; and each word is based on Truth, for without Truth for a foundation neither wisdom nor any other attribute can have real being. So by taking any one of these words we take the whole fabric, and whatever we build into or deduce from any word may be built into or deduced from each of the others.

Let us then center our attention upon the word light. Let this word be. Without being it cannot function. Let the Christ in you—the Light of the World—have being. Let Him be formed in you by your acceptance. Let us be light conscious.

To "speak the word only" with infinite faith in its power is what is required of us; then to let it go and let it be—let it have being, have life; for God Himself

is in the word. When we have allowed it to come to life within the soul, then the power of it begins to function according to its own nature.

The words light, life, love, wisdom, and Truth are our inheritance, but the inheritance is not ours until we accept it. It takes two to make a bargain; likewise it takes two to make a covenant: "that thou mayest enter into the covenant . . . God maketh with thee this day . . . unto himself." In our legal world an agreement between two individuals is not valid until each has placed his signature and seal upon it, and accepted it; until that has been done it is not binding upon either. The same rule holds good between man and his Maker. Your Maker has already done His part; are you ready to do yours? The seal of acceptance is the acknowledging word spoken by Jesus: "I and the Father are one." He thus recognized God and all His attributes as a part of His own being, and we are privileged to do likewise.

The fact that God's first creation was light signifies that He considered this to be the greatest need of His universe, and so too is it the greatest need of our world today. Though many of us have sought the light and found it, there are others who seem to have slipped back into darkness.

In the beginning God said, "Let there be light . . . and God called the light Day." A year is made up of many days, days of recurrent light. We have come to the first day of a new year of light, a year when we may, if we will, step out of darkness into light, out of the darkness of ignorance into the light of understanding and wisdom. It is up to each individual to take this step. No one else can take the step for us. Taking the step is our part of the covenant, the action of Spirit

within us. Let us imagine the geographical line dividing one State from another. It takes but one step to cross the line from Kansas into Missouri, for instance, or from New York into Vermont, but when we have taken the step we are in a different State of the Union. So also when we decide to accept the will of God as our own will, the state of our being is changed and we step from a state of darkness into one of light. "There shall be no night there." What an ideal to bring into reality this new year! God's will for us is always for unfolding of light.

In order to make this a "light-year," so to speak, and enter from a state of darkness into a state of light, we have to "rend the veil" that separates the personal from the spiritual self, and this veil is our human thinking, an enemy that continually clamors for recognition. When we resolve to "be not . . . anxious," as Jesus taught, and leave all the thinking and planning in the mind and hands of God, we have made an opening for the light to shine through, and this light will guide us and show us the path to take on every occasion. The light shines first in and for the individual and through the individual into the whole world. There are so many of us that "sit in darkness" when we might be sitting in the light. Let us bear witness to the light and decree, "Let there be light," for ourselves and all others in the year 1942. In the productiveness of good one day spent with the Lord in His holy presence is as a thousand spent in personal consciousness where man tries to do and think "of himself." This truth applies to one moment as much as to one day.

What better time for this renewing could we choose than the Year of Our Lord 1942? Now is the accepted time. "And there was no day like that before it or after

it . . . for Jehovah fought for Israel." So in this new year we do not have to fight for the good that is ours, but only be still and know and see the salvation of the Lord, who is fighting for us as He did for the Children of Israel. What a sense of security this gives us. We know that the government is "upon his shoulder." Let us leave it there and never again take it upon our own shoulders. All our affairs and our future is being worked out according to divine order. All we have to do is to act according to the light that is given to us.

Any dissatisfaction regarding the place where we find ourselves serving in this new day and year must be transmuted into contentment with present conditions, by the power of love and our acquiescence in the will of God that has placed us there in accord with His good purpose. When we reach a realization that everything and everybody are forever in their right place and when we can rejoice in and love the Spirit of order that is at work in our life eternally harmonizing all things according to its own harmonious nature (of which we are part), then divine law is ready to adjust all things for our good and we become suddenly aware that the place we have all the time longed to fill has come into manifestation for us. It may even be the very place we are now in, which through our changed attitude toward it has become glorified in our enlightened eyes. Or we may feel the Spirit gently impelling us toward another place, which we are only now ready for: "*the place* that I have prepared."

The Spirit of love is mighty to close one door and open another, or it may close our eyes and our heart to discontent and open them to complete satisfaction and peace right where we are now. His ways are past finding out. If we can bring ourselves to love our present

situation sufficiently, we can love it into new life and prosperity. The loving Christ is always ready to say, Come forth, when we are ready to be awakened. This very year of 1942 may find us ready! This very day may be the great day, the day of new light.

Let us speak to the new year and say:

"I will bless thee and thou shalt be a blessing."

In this blessed year of 1942 let us declare daily:

I believe in my indwelling Christ. Self-esteem is my watchword. I magnify my Christ self and negate the personal self. As I consciously recognize, accept, love, and revere my Christ self it asserts itself more and more; the Christ light shines brighter and brighter. So shall I glorify God and His beloved Son.

God is light, and since we are commanded to love God (light) with all our heart, soul, mind, and strength, we shall want every motive, thought, word, and action of ours in this new year to come under the influence of His illumination, to be uncovered and brought to light. Then only can any error be eradicated. Nothing that is hidden in darkness can ever be corrected. Every child of God is a child of light, an heir to all the light there is. So when we accept the light, there can be no darkness for us; no ignorance, only usable wisdom, the perfect gift that Solomon chose from among the many that God offered him. He knew that wisdom meant long life and riches, the symbol of all-sufficiency in all things: health, joy, peace, and plenty.

Any year is the "acceptable year of the Lord" to one who will accept it as the Lord's year of light and grace for himself as an individual. According as you accept it shall be done unto you. When we place ourselves in the mood to accept divine ideas, they flow into our

mind from the universal Mind and feed it. I and my Father (Mind) are one, and His light is my light, His life my life.

Light is understanding, and God continually reiterates, Let there be understanding in this year 1942, between man and man, between nation and nation. Let us too decree with all our hearts:

Let there be light and understanding in this blessed year of 1942.

If we listen we shall hear the old response too, "And there was light," assuring us that our prayer has been heard.

Let us arise and go into "a better *country,*" a new world, a new order, a new state, a new consciousness, a new year, a year of light, life, love, wisdom, health, peace, joy, and Truth, a happy new year!

Then Peace Be Mine

By Courtney E. Cottam

Let me be still; still as a mountain pool
After the storm; still as a praying pine
In winter's twilight:
Let me be still and know God's love is mine.

Let me be calm; calm as the noonday sky
Warmed by summer's sun; calm, knowing no fear
Of the unseen:
Let me be calm and know that God is here.

Let me be silent; silent as moongleam
Shadowing into beauty each harsh line
With misty glow:
Let me be silent, and God's love be mine.

News of England

BY STEPHEN SANDWELL

WORKING WITH God is great fun at any time in any place. In England today it is a tremendous adventure. I want to tell you something about it.

Everywhere I go, in trains, towns, villages, restaurants, rest centers for the homeless, hospitals for the wounded, prison camps for the captives of war, among airmen, seamen, soldiers, evacuated children, among the millions the course of whose lives war has changed, everywhere I find folk searching for, eager for, aching for Truth. I am able to show them the way, and yet once again to alter the direction of their lives. And now everything I do, every word I write, I do and write out of a deep affection and love for these people. It is beyond my powers to describe their wonderful actions and courage, but I want to tell you something of what I have seen of them as a token of my gratitude to them and also to you, my friends in America.

Soldiers ask me to get in touch with their home folks, and mothers ask me to contact their serving sons. I am always happy to help.

I have discovered that God's plan for us is revealed when we are active, that we may have to await directions but shall never have to await direction.

Jesus Christ says, "I am the way, and the truth, and the life." And I know that anyone who follows Him will never be disappointed. The secret is to take a step and then another step. It is always that first step that counts. It is like the first swing of a pendulum. One

good timekeeper that keeps going is worth any number of others. God has no use for museum specimens. Christianity is not a museum for exhibiting saints but a factory for making them. I believe that it is better to go about doing good than to sit about being good. Things done are better than things read and said. We need to read men more than books.

People over here are action-conscious. They know that what they do today will determine the state of the world twenty-five years hence. The men and women today are building for the men and women of tomorrow. Here is the need for Truth. I have found that God is still in the world, but He has been by-passed in the worry of a world at war. He is often out of sight, never really out of mind. In the war zone the world and his wife are seeking an answer. They see that human wisdom has failed. They are beginning to see that God is the answer.

That is the good news from England, and I believe that that is the real beginning of the new order which will be built after the war. We must go on laying the foundations now, foundations of light built upon the Light of the World. Truth is like light: it goes everywhere. We must remember too that there is not enough darkness in the world to put out the light of one small candle. Everywhere in Britain God is lighting beacons in individual hearts. Presently they will become so numerous that the whole place will go on fire. The answer to burning churches is the Church aflame.

That is the main aspect of the work over here. Then often in the adventure of finding men for Christ I find friends who already know Him. Now all our experience is limited; and I invite these folk to come together in fellowship that we may all come into a higher un-

derstanding of Truth and heed the clarion that is calling all Christians to reconsider Christ. We are learning how good and pleasant it is "to dwell together in unity," and by sinking our pride and putting the search for Truth before prejudice, we are coming to understand what Paul meant by "speaking truth in love"; and we know that where the Spirit of the Lord is there is liberty.

We live with hope and prayer in our hearts today, and especially is this the spirit of our serving soldiers, sailors, and airmen. I have talked with these men at all hours of the day and night, on duty and off duty, in crowds and as individuals, and I have talked about the things that matter. There is definite spiritual hunger among them. This is what one tough young soldier said, and it is typical:

"We need the certainty that there is a God who will look after our families while we are away, a God with whom we can keep in touch when everything else —radio, telephone, and commanding officer—have gone, a God under whom we can serve because we know the conditions of service and receive orders we can obey. We need something to maintain morale and discipline when we are living an unnatural life in a strange land away from family responsibilities and when the world is offering us all the wrong things by way of compensation."

These men are united and strong, make no mistake about that. But they are not, alas, always free —from mental tension, from fear of being hurt or killed, of things going wrong at home while they are away, of things going wrong with them while they are away. Hope is there, love, a wonderful love, is there, but faith is sometimes missing. It is then that

help is really needed. These men are honest, desperately honest about desperate things. And only one thing will satisfy their longing and that is Truth. Never have I failed to see this deep spiritual need abundantly supplied. Never has God turned away a man who seeks in spirit and in truth. Man's extremity is God's opportunity. The exhortation is simply to "ask, and ye shall receive."

You probably know that we have a "sixth column" over here in Britain. This is a "Royal Prayer Force" co-operating with the Royal Air Force and the other fighting services to create an impenetrable armor around our land.

This is a war of the unseen forces, thought forces. More things are wrought by thought than the world dreams. Hitler has enslaved the continent of Europe largely by using thought waves sent out by his fifth column. The answer to the fifth column is the sixth! And everyone who believes in the power of prayer and thought can enlist in this column.

It was only when Moses held up his hands in faith that Israel prevailed. And the invisible power is still supreme. To establish peace we will need this sixth column, using the whole armor of God, the shield of faith, and the sword of the spirit. The sixth column is first rate. The sixth column is of first importance. It is the vanguard of faith and freedom fighting at the most vulnerable point: on the spiritual front.

I often think of this as I travel about England, and the mere thought of it gives me fresh determination and courage, a new lease of life at a tired moment. Now it comes to me as I sit writing to you in this English garden on this quiet Sunday. The war seems very far away at the moment, and everything seems as before,

just like a normal, peaceful, peacetime Sunday in the English country; everything except the church bells' not ringing for matins. For hundreds of years these bells have called people to pray in all weathers, in many wars of the past, and in many periods of peace. Now they are silent. They do not echo through the valley this Sunday morning. They wait in the dark belfry, ready to be rung to warn us of any attempt at an invasion of our island. They have not rung since the war started; yet, listen, far, far away yet very near, yes, in my heart, they seem to be ringing still with a message of hope, a message for all mankind: "Let not your heart be troubled, neither let it be fearful." One day I believe everyone will hear those words, the unmistakable message of the silent bells far, far away across the valley, the message of the "still small voice" here in my heart. I believe they will hear those words not through me, not through the bells, but through our Lord Jesus. They will turn and look into His eyes, those everlasting eyes which do not grow dim, that face which keeps its youth when the world grows old, and they will listen to those words which shall not pass away, and listening, understand.

I have enjoyed my Sunday. I have enjoyed my rest in the garden. I have enjoyed writing you this news of England. It has been fun.

Tomorrow I leave for another unknown destination. My bag is packed, my desk is cleared. Somewhere I shall find folk eager for Truth, hungry for the Christ message. I suppose I shall find more bombed and homeless people, and I shall get more apostolic training among them. Perhaps I shall see more ships leaving port for foreign service, the dedication of the youth upon them making them like sacred things as they

sail away. Maybe I shall stand in the precincts of more ruined cathedrals. Wherever I go, I shall most certainly find comradeship among the men fighting for freedom and among the women who share their danger and discomfort. I shall tell them that you are praying with them that *"liberty, justice, righteousness, and peace are now established throughout the world, in the name of Jesus Christ."* Wherever I am I shall remember their heroism, their courage and their loving-kindness to their fellow men; and I expect you will remember them too. For there is surely nothing more inspiring than the spirit that makes them accept their lot, and always without complaint. Everyone is a good neighbor. That is why I believe there is more cause for rejoicing than sorrow.

God is still in the world.

SHRINE

By Edrie Bohne

Amid these hills let us seek inner stillness,
Find here God's answer, calm and quiet peace;
Here leave behind old dwellings, taking new lease
On mansions of the mind. These hills will bless
With soothing benediction; cure all illness
By the balm of very beauty. Souls increase,
Communing with their vastness; and surcease
We find from glitter in their cool, still dress.

Here is example in the creek's low hushes
Even when its banks o'erflow with storm's dark rain
Here we may watch bent trees bow to the rushes
Of winter winds, and know they'll rise again.
God wrote His lessons on these hills, and we read
His messages, according to our need.

Seed, Sowing, and Harvest

A TRUE STORY

BY PATRICIA NELSON

MRS. TREMONT'S lips were wreathed in a gratified smile as she finished reading a long-expected letter from a very dear young friend, which she had just received in the morning's mail.

She went to her desk, and from a file labeled "Seed" she extracted another letter from this same young friend. Its date was six months past. Opening it, she read snatches from it: "It's not fair that I should be shut away here in a cabin in the Ozark Mountains; not fair that Tom should have lost his job in town, which meant losing our home and most of our furniture as well. True, the sixty-year-old three-room log house and its three acres, which Tom inherited from an old bachelor uncle, came at a very critical time, but I hate everything about it. I hate the old gray, mud-chinked walls, the rusty-eyed, legless, bricked-up old stove, the years-old pine tables and the splint bottomed hickory chairs. I dislike my neighbors—ignorant mountaineers—and they dislike me. With Tom it is different. He likes the people, the mountains, the freedom of the life he is living. He says that we are living on the fat of the land. We do have plenty of food, wild though it may be, but we have no money. Never do I have one cent to spend. If I had, perhaps I could fix this dump up a bit. Why even our chickens have a better place to live—their house and roosts are at least whitewashed—while my house is drab, gray, and dismal. I feel that life has cheated me."

From another file, marked "Sowing," Mrs. Tremont took a carbon copy of the letter that she had written in answer to the letter that she had just reread. Glancing through it, she noted certain passages:

"In each problem, small or large, is its own solution. And to advance in wisdom each one must solve his own problem." "Like begets like. So it naturally follows that dislike begets dislike. Each seed brings forth its own kind, so change your thought seeds." "Praise the small good, and the great good will follow." "I am mailing you a package of UNITYS. Read them with an open mind. The very fact that you have the desire to change things, to make them brighter, is proof that the answer is in the desire, the solution is in the problem. I am quite sure that in one of these magazines the simple way will be shown to you to obtain your desire for a more pleasant environment. Look for the good in what is at hand and praise it."

Mrs. Tremont remembered her very great temptation to inclose a ten-dollar check with her letter, and she also recalled that she had had a very strong feeling that if she did, her young friend would not gain but would lose by the gift.

She folded the carbon copy and placed it on the six-month-old letter. Then she reread the letter of the morning:

"Dear friend," it ran, "I have a story to tell, and one you will fully enjoy, I know. So I will start at the beginning.

"When I received your letter, I thought, what poppycock! Because I have the desire for a bright and homey place to live in, is that proof that I can change this dump. Mrs. Tremont just doesn't understand, for she has never had to do without things. Then I remem-

bered that at one time you had done without things, health as well as money, that UNITY had helped you to help yourself, and that since then, through UNITY, you had tried to help others to help themselves. Remembering this, I decided when the books came to look them over if only to please you. They certainly couldn't hurt me or make things any worse.

"So I glanced through them, and to me they were just about as nonsensical as your letter: 'Praise what you have.' 'Today is what your yesterday brought to you.' 'Change your thoughts to change your environment.' Bah! what drivel. Disgusted, I stuck the magazines away for the sole reason that the paper was strong—stronger than the newspapers with which I had been lining my pantry shelves. So things moved on as dismally as ever.

"One day near noon I went into the kitchen to start a fire in the old brick stove in order to cook dinner. There was no paper in the woodbox so I got one of the stored UNITYS. I was crumpling it to place it under the kindling of light trash, when I noticed a true story in it. Because it claimed to be true I was curious to read it. It was written by a woman who had been desperately in need of financial aid. In her depression she had cried out to God for help. Suddenly she had been asked by a quiet voice, seemingly near, 'What hast thou in the house?' This woman had had a piano in her house, long unused, but she had known at once that it was the solution to her problem. She had put a sign in her window, 'Piano Lessons Reasonable,' and she had soon had enough pupils and plenty of money to meet her daily needs.

"Well, I grunted, I didn't have a piano in my house—and if I had I couldn't play it or teach music

lessons—or if I had it and could play it and could teach lessons, there was still not a soul in this Godforsaken hollow that had gumption enough to learn to play! Angrily I crumpled the paper again and sprinkled the trash over it. I was reaching for a match from the stove shelf when Tom came whistling into the kitchen. He dumped a sack of new potatoes onto the table and said,

" 'Honey, we are living on the fat of the land these days. Bet the folks in town would give their eyeteeth to have what we have right here in our own house. Newlaid eggs'—he took three from his pocket and laid them on the table—'milk in the springhouse—pantry full of home canned food.' I stood with my mouth open gazing at him. All his other words were lost in the thunder of those few: 'what we have right here in our house.' Through Tom, the voice had spoken directly to me. Like the woman who had known at once that her piano was the solution to her problem, I at once knew that my pantry shelves were the solution to mine. I slipped that UNITY from under the trash with trembling fingers. Folding it, I said to Tom:

" 'You build the fire, Tom. I'm no good at it without some paper.'

" 'What's that you have in your hand?' he laughed.

" 'Oh, this? This is a book I want to read, one that Mrs. Tremont sent me,' I stuttered.

"As Tom lighted the fire, he said to the stove, 'You sure are a good old cooker. The food you bake has what it takes to get a man.' He grinned at me happily. It was true. The stove was an excellent baker. Immediately it dawned on me that Tom praised everything about him here in our mountain home. He praised the climate, the people, the sunsets, the growing gar-

den, the freedom, and now the old stove. It seemed to me that the rusty eyes blinked knowingly at him as he placed the lids over them. No wonder he was happy, no wonder he was so well liked in the community. My eyes were being opened, and not slowly. I began to see myself as I really was.

"I looked about my kitchen. Besides the old stove and its battered woodbox there were two pine tables and four splint-bottomed hickory chairs. Its three small windows with sliding panes and deep log sills were uncurtained. 'See the possibilities in what you have' you had written. With a little bright paint, I mused, and a few yards of cloth—though old, the plain furniture was sturdy. Colors, red, blue, green, brimmed up into my thoughts and spilled themselves out into the room. They patterned themselves into what I knew could be a reality at small cost. 'In the problem is the solution.' The problem had not changed, but my mind had opened to its solution. I still had not a single penny in my purse, but on my pantry shelves!—'What hast thou in the house?' As the woman in the story had been asked so I was asked.

"After dinner I went to the pantry and made my selection among the things that were familiar to us but that would be out of the ordinary to town dwellers: a quart of muscadine jam, one of wild plum, one of strained wild honey, and a small sack of black walnuts and scaly-bark hickory nuts, all free gifts of the mountains. I counted out two dozen eggs from a big earthen crock and put them with the other things into a basket.

"The next day Tom and I made our usual trip to town. While he was at the farmers' stock market I drove our old rattly pickup down a residential street. I was a bit nervous as I had never peddled before, but

I need not have been for at the first house where I stopped the woman was as eager to buy my wares as I was to sell them.

"With two dollars and ninety cents in my possession I hurried to the five-and-ten store. I purchased a quart of bright red paint, a pint of bright blue paint, half a pint of aluminum paint, a paint brush, eight yards of unbleached muslin, two yards of royal blue gingham, three yards of blue oilcloth, two boxes of red dye, and a box of redheaded thumbtacks. The bill totaled two dollars and eighty cents. How easy it had been!

"The next week I washed the kitchen walls and ceiling with whitewash creamed to rich ivory with clear cold coffee. I painted six empty one-pound coffee cans, the legs of the tables, the four chairs, and the woodbox a brilliant red. The deep window sills I painted blue. Then I gave to the rusty old stove and its ancient bricks a silvery coat of aluminum. From the muslin I made curtains and four chair cushions binding them in strips of the blue gingham. With the redheaded tacks I secured the blue oilcloth to the table tops. Then from a near-by cool mountain draw I brought six clumps of healthy fern deeply rooted in leafy mold and transplanted them in the red cans. In my spare moments I worked a motley medley of clothes too worn to wear into two good-sized rugs. These I dipped in red dye.

"Now you should see my kitchen, with windows perkily curtained, with cool growing green in red pots on deep sills of blue, red rugs on scrubbed wide-planked floors, cream-cushioned red chairs, blue-topped, red-legged tables, and a now shining stove and by its side a filled red woodbox.

"Nor is that the end of the story. For with another six dollars coined from what I had in my house I

transformed our bare bedroom into a lovely place with blueing-tinted whitewashed walls, dyed canary-yellow muslin curtains and bedspread, and blue rag rugs. And I made the big front room into an inviting blue-and-white living room with a rust-red fireplace and a hearth topped with a long, blue, narrow log mantel.

"Tom saw the vision also. He whitewashed the gray weather-beaten picket fence and the outside of the cabin, stained the flat-stone stoop and stone chimney a dull red, painted the doors and window frames a dark blue. Together we planted red hollyhocks and blue larkspur against the white walls of the cabin.

"Today we boast of owning the loveliest of Ozark mountain homes; ideal, we claim, to live happily in forever among the best and kindest people on earth. Yes, when I replaced my dislike with liking and criticism with praise for my neighbors, I was rewarded by their doing the same toward me.

"Was it a coincidence that Tom said the identical words I had been reading in the old UNITY you sent to me? I know that it was not. It was one of God's mysterious ways to awaken His confused, bungling child. You were right, dear friend, for in one of the magazines I was not only shown the way to obtain my desire but was shown my own possibilities if I would think constructively. So from the bottom of my heart I thank you for sending it. Never again will the Unity teachings be 'poppycock' to me."

Mrs. Tremont snapped a slender rubber band about the three letters and placed them with other similar packets in a full file catalogued "Harvests."

Jehovah is my shepherd; I shall not want.—DAVID

The Conquest of Error

BY ELIZABETH D. SCHUMANN

PERHAPS THE most common error in the consciousness of the individual is the sort of thinking about personality that results in what psychoanalysts call an "inferiority complex." As in the case of much of our wrong thinking, the inferiority complex is the result of fear. It has many forms of manifestation and is apparently universal.

The timid, shrinking person, as well as the bold, pushing type are common examples. The braggart, the self-depreciatory, the gossip, the selfish, and many other types are products of this secret fear that breeds and multiplies in the darkness of the personal ego. Only the light of Truth, illumined by divine love, can rout this insidious enemy of victorious living. Fear casts a shadow, and as shadows are nothing real they cannot endure under the light of Truth.

But where begin? Quite often the individual is unaware of the result as well as the cause of his strange "complex" or confusion of thought. The first step then is to affirm our oneness with All-Good, to assert our spiritual identity in a full consciousness of the Christ. A good meditation is as follows:

"I am one with All-Good, therefore I am good. I am one with divine love, therefore my words and deeds are loving. I am one with divine omnipotence, therefore I have the power to overcome any adverse situation or condition of my affairs. I am one with divine omniscience, therefore I am filled with wisdom, and I know just what to say and do."

Merely reading such words or repeating them methodically is not sufficient. Their meaning must be fully realized in its deepest sense before we are equipped for going forward to victory.

After establishing a conscious identity with the divine source the rest is not difficult. "Perfect love casteth out fear" should be our next realization. In this queer complexity of thought which we are considering just what is the individual afraid of? Other people, is it not? Or perhaps we should say, the opinion of other people inspires our fear and apprehension. We are quite sure that others would not approve of us as we appear on the surface. That is, the apparent faults and shortcomings that we have considered as belonging to us would not be understood or condoned by the casual observer as we ourselves understand or condone them. So we attempt to hide them, to cover them over with an attitude, a lesser fault or peculiarity, so that others cannot see what we imagine ourselves to really be.

The remedy for this is love, divine love. Are we not one with God, who is Himself all love? As we express this love that dwells in the midst of our being we shall forget our fears. We cannot truly both love and fear others at the same time. Fear is negative and its results are the negative shadows of hatred, distrust, misunderstanding, and selfishness. Turn the illumination of divine love upon these shadows and lo! they are no more.

Our next realization is that man—all men—are made in the image and likeness of God. Spiritually the individual does not differ from the other individuals that make up the race. Even as we are in reality identical with the spiritual nature of God so are these "other people" of whom we have been standing in such awe.

This likeness is the foundation of our brotherhood. Upon it are based the ties of friendship. As we grow inwardly more conscious of the divine contact of our spirit with God we develop outward manifestations of our identity that attract the same manifestations in others. What we know to be true of ourselves, we know to be true of other people. This consciousness of divine harmony routs all recognition of or bondage to fear. We lose our painful self-consciousness because we are no longer ashamed to be ourselves. We know we are one with love, harmony, wisdom, and power, one with Spirit, and we are no longer afraid to express ourselves. We turn to the illumination of Truth within us, and all false belief and pretense disappear. We see this same Spirit manifested in the world about us, and we no longer fear "other people." We are one with them in Spirit.

Before this inner illumination of Truth the error in our thoughts that produced the inferiority complex is cleared up. We no longer shrink from social contact with others, nor do we seek to impress them with our personality or accomplishments. We no longer fear that we shall not get our "share" of what we think is "coming" to us. Our love and understanding throws a new and different light on the possession of material things, and we desire to give rather than to receive always. We give because we no longer fear a lack of substance. Are we not one with God, the source?

We no longer desire to throw emphasis of thought or word upon the apparent failures or shortcomings of others. Instead our understanding allows us to see their spiritual perfection as children of the divine Father. It is no longer necessary for us to call attention to the faults of others in order to hide our own faults.

Knowing the truth, we dwell rather on the realities of the spiritual nature of all men, and we no longer recognize fault or error as present either within ourselves or within others.

Thus in our newer and broader vision the petty claims of the personal ego are dissolved in the realization of our spiritual identity. The confused, self-centered thoughts give way to a larger conception of reality. "Other people" are no longer a terrifying mystery. Our own fancied shortcomings and failures are deprived of their power over us and we center our thoughts and our faith upon the Christ within. Fear is cast out to make room for love and understanding, and the words and opinions of others have no power to hurt us. Love, forgiveness, and sympathy flow from us because we have found the everlasting source of love. We no longer consider what others have to give us or to withhold from us, because we desire rather to give to others that which we have; namely love, wisdom, peace, power and poise, understanding, both spiritual and material aid, and a consciousness of indwelling Spirit. All these are gifts from the Father to His children. There is no lack of them anywhere. That part of them which we are willing to accept in accordance with our faith is to be shared with all. It is not necessary to hold back anything for fear of possible future lack. God's good is forever present everywhere.

As children of God we cannot then be "inferior" in any way. Poverty cannot shame us, for we are heirs to all that God has. Greed and selfishness cannot bind us, for only as we give lovingly, in the consciousness of plenty from the divine source, can we open up the channels through which God's blessings flow into our affairs. Failure and fault cannot handicap us, for they

are not real. Our spiritual power and wisdom overcome them and they cease to exist. Other people cannot intimidate us or cause us to bluster or boast, for we recognize in them the same indwelling Spirit that we have found within ourselves, and we are one with them. We may cast aside all haughtiness, false pride, show, pretense and personal aggrandizement, for they are unnecessary. All people are one in spiritual nature, and while they may differ in the planes of consciousness or expression of Spirit, they are essentially alike, made in the image of God. All have access to spiritual perfection in Christ. We need not grovel in the dust. We are free.

God's Love

By Helen Maring

The endless beauty
That God's seasons bring
Inspires our mind to hope,
Our heart to sing.
Like breath, like wind,
Like cloud against the sky,
Always the love of God
Is coming nigh;
Always the sweet protection
Of the Lord
Is tuned to life,
Like one great blending chord.

Prosperity's Ten Commandments

BY GEORGIANA TREE WEST

THE SEVENTH COMMANDMENT

Thou Shalt Not Debase Thy Wealth by Using It for Idle or Evil Purposes.

"Thou shalt not commit adultery."

The seventh commandment has to do with purity. In teaching the necessity of purity Moses had to meet his people on their own level of consciousness. They were a people at a stage in their development when they were better capable of understanding rules of right action applicable to their daily life than spiritual truths that have to do with soul development. So Moses laid upon them the necessity of cleaving to the chosen mate in love and loyalty when he delivered the law "Thou shalt not commit adultery."

Like all essential Truth the ideal of purity must be served in outer as well as inner action. To use the life force for the sole purpose of gratifying the sensual nature is to debase a spiritual power by using it unworthily, and under the law of cause and effect all unworthy use of spiritual power brings dire results. We find a voicing of this idea in "Know ye not that ye are a temple of God, and *that* the Spirit of God dwelleth in you? If any man destroyeth the Temple of God, him shall God destroy; for the temple of God is holy, and such are ye." We know that every destructive thought defiles the temple and does its part in destroying or tearing it down. Such thoughts oftentimes bring about the sensual use of the life forces. Without the purifying element of the higher form of love, such sensual

use defiles the body and is one of the greatest factors in the race consciousness that brings about its destruction.

The word "adultery" comes from the same root as the word "adulterate" which, according to Webster, means "to corrupt, debase, or make impure by an admixture of a foreign or a baser substance." We have heard a great deal about adulterating foods with harmful or less nourishing ingredients. Because of this similarity in meaning we may then define the word "adultery," in its deeper sense, as the act of making impure, or of weakening or rendering harmful by mixing with something of a base or foreign nature. This applies not only to physical but to mental action.

Jesus taught that defiling the mind with impure thoughts was as great an evil as debasing the body by sensual uses. He drove home the lesson that all impure action is but the outpicturing of impure thought. It is evident then that the seventh commandment is not to be interpreted as dealing only with one type of impurity. We find incorporated in it an essential truth that applies to all thought action. It is closely allied with the first three commandments, which have to do with the necessity of keeping the eye single. In it we are exhorted to maintain purity of thought and action. We are not to debase our spiritual ideals by yielding to the temptations of our sense appetites. This idea is to be applied not only in establishing health and happiness but also in establishing our prosperity. Our supply is of God, an outer symbol of His omnipresent good. If it is to be a lasting blessing, with happiness in its wake, it must be handled in a way becoming to the nature of the source whence it comes. With this idea in mind it becomes clear that prosperity's seventh com-

mandment is: *Thou shalt not debase thy wealth by using it for idle or evil purposes.*

Money is an outer form of spiritual substance. Like all form, it has only the life and power of the divine idea that animates it. The animating idea in money is supply. It is a medium of exchange used in our modern civilization for the supplying of our material needs. When we awaken to the truth that God is the source of supply, we recognize money as a symbol of His abundance in our life.

Realizing this, we see our responsibility to use money intelligently. Just as the body temple is destroyed by destructive thoughts that defile it, so our material security, which is a part of our circumstances or our "extended" body, suffers through our evil use of it.

There are many ways of making evil use of money. The most common is that of using it to gratify the lusts of the flesh. Every such use takes severe toll of the individual, oftentimes resulting in the actual loss of money itself. Persons whose minds are made sluggish through the overindulgence of appetites may lose the fortune that makes such indulgence possible. Even though the money itself is not lost, the individual in time loses the ability to enjoy it.

Oftentimes wealth is used to gratify a lust for power. People become money mad and use their wealth ruthlessly in order to increase it and so satisfy their ambition. Dishonesty, misrepresentation, and trickery enter into their business dealings, and their wealth is used to oppress rather than to assist their fellow men. They are debasing their wealth; defiling God's bounty. Whosoever makes wrong use of God's gifts defiles his house of life, either his body or his circumstances, and "him shall God destroy."

Many people cannot stand prosperity. They lead a steady, useful life until they begin to demonstrate wealth and then they are thrown off balance. This lack of balance may become evident in wastefulness and extravagance. This is an idle use of money, heedless, thoughtless use. Everything in God's kingdom is to be used intelligently. Even Jesus told His disciples to "gather up the broken pieces" when He had more food on hand than was necessary for the feeding of the multitude. Logically, those fragments were put to some good use, else they would not have been gathered up.

All nature teaches balance. Nothing in it is ever wasted. Nature produces most lavishly but that which is unused in the human or the animal kingdom disintegrates and returns to the soil, enriching it for the production of future harvests. If we take a lesson from nature, it is clear that the balanced use of wealth demands that waste and extravagance be eliminated.

Allowing wealth to be an excuse for laziness is another way of debasing it. Any use of wealth that hinders the soul's progress is an idle or an evil use. A few years ago a young man was involved in a lawsuit for an inheritance. It was a sizable inheritance which would have enabled him to live in comfort, even luxury, the rest of his life. The inheritance was justly his, but a number of false claims were made upon it. Although he was a Truth student and was receiving spiritual aid through Unity, the case failed to come to a quick and satisfactory conclusion. Through one technicality after another it dragged on. It was a puzzling situation. One day, after a period of prayerful treatment for the manifestation of divine justice, his teacher asked him, "What are you going to do when this case is settled and you have the use of this fortune?" His instant an-

swer was "Oh, boy! First I am going round the world, and then I am never going to do another tap of work as long as I live!"

From his answer it was evident that there was divine protection for him in the fact that the case had dragged on for so long. He was doing well in a line of work that held great possibilities for him and that, if followed, would bring out his latent talents and help him develop a well-rounded, useful life. He was helped to see what a definite disadvantage the money would be to him until he had reconstructed his whole attitude toward it. He soon grasped the idea that money is a form of manifestation of God's limitless supply and that to be of value to the individual it must be used in a way becoming to the divine abundance that it symbolizes. When he received the inheritance he remembered his lesson and became a wise steward of God's bounty; consequently his money was a blessing to himself and others.

It is a mistake to think of money as the root of all evil. The Biblical instruction from which this metaphor is derived states that it is the love of money that is the root of evil, not the money itself. Furthermore Jesus never said that a rich man could not enter the kingdom of heaven, as is popularly supposed. What He really said was "It is hard for a rich man to enter into the kingdom of heaven." He knew that wealth was every man's divine heritage. He knew that God is the source of all wealth and that when men realize that God's is the ownership and theirs the stewardship and conduct themselves accordingly, wealth can teem with spiritual blessings. He also knew, and from this knowledge He sounded His warning, that when men mix their thoughts of wealth with thoughts of lust, selfish-

ness, extravagance, waste, and laziness, they are adulterating God's good for them and keeping themselves from enjoying happiness and harmony in the use of it.

Wealth is a symbol of God's abundance, and as such it is a blessing. When used in a way appropriate to the divine source from which it comes, we can truly say:

"The blessing of Jehovah, it maketh rich;
And he addeth no sorrow therewith."

He who understands this obeys prosperity's seventh commandment:

Thou shalt not debase thy wealth by using it for idle or evil purposes.

THE EIGHTH COMMANDMENT

Thou Shalt Not Seek Something for Nothing.

"Thou shalt not steal."

The eighth commandment, like all the others, covers a broad field of human activities. Its meaning can by no means be confined to the mere act of committing petty or grand larceny. Stealing, according to Webster, is taking "without right or leave, and with intent to keep wrongfully." Many self-righteous people believe that if they do not gain possession of another's property unlawfully they are not disobeying the eighth commandment. They have great condemnation for the misguided burglar, pickpocket, or embezzler and as a rule are most insistent that these criminals be severely punished. This sharp intolerance of the weaknesses of others is characteristic of those who are keeping the letter of the law but constantly violating its spirit.

What is the spirit of the law in "Thou shalt not steal"? Emerson's essay on "Compensation" affords several excellent answers to this question. In the last analysis stealing is the endeavor to get something for

nothing. Under the "law of compensation" this is impossible. Life, functioning under this law of mind, demands that we pay for what we get, and it is correspondingly true that we get what we pay for. Emerson says, "In labor as in life there can be no cheating. The thief steals from himself. The cheat cheats himself."

Speaking of the man who tries to get something for nothing, he also says: "Has he gained by borrowing, through indolence or cunning, his neighbor's wares, or horses, or money? There arises on the deed the instant acknowledgment of benefit on the one part and of debt on the other; that is, of superiority and inferiority. . . .

"A wise man will extend this lesson to all parts of life, and know that it is the part of prudence to face every claimant and pay every just demand on your time, your talents, or your heart. Always pay; for first or last you must pay your entire debt. . . . The benefit we receive must be rendered again, line for line, deed for deed, cent for cent, to somebody."

Under the law of compensation there is no such thing as getting something for nothing. We must give full measure for all that we receive at some time; in the words of the trade slogan popular some years ago, "Eventually, why not now?" Every day is a day of judgment in which the balance between giving and receiving is always struck. Every instant of time the state of soul, body, and circumstances shows just where we stand; just how well or how poorly we have observed the spirit of this commandment. Like all Truth it is to be observed in the handling of our material supply. Prosperity's eighth commandment is:

Thou shalt not seek something for nothing.

One of the most difficult things in life to under-

stand is the apparently unjust distribution of riches. Self-respecting, upright people, with keen minds, who are endeavoring to live constructive, creative lives are oftentimes poor as the proverbial church mouse. Such people frequently become embittered, wondering why persons who are unsound ethically or morally, have undeveloped minds, and lead useless and sometimes vicious lives are literally rolling in wealth.

The answer is that wealth is the outpicturing of the state of mind. The earnestly striving person whose efforts are not richly compensated may have a poverty consciousness. This is by far the most common reason for inadequate returns for conscientious endeavor. The mind that is filled with fear of lack or acceptance of lack or rebellion against circumstances is definitely failing to collect the just compensation due in this outer realm of cause and effect for the time being. Since nothing is ever lost he will, at some point of his existence, reap the benefit of every effort he makes when he has freed his mind from the poverty complex. On the other hand, an apparently useless person, who seems to be giving nothing to life, may have a money consciousness. He may be utterly convinced that the world is his oyster and thoughtlessly proceed to grab and use selfishly everything in sight. With no thought of lack in his mind he will continue wealthy, although his wrong use of wealth must eventually bring him misery and disappointment. Such situations call for compassion, rather than envy or rebellion, for we are seeing only in part. We are seeing the beginning of a violation of the law of giving and receiving that can only result in disaster at some future time for the one who faces life so unintelligently.

The person who is endeavoring to face life intelli-

gently and still finds himself poverty-stricken may be laboring under karmic law. "Karma" is an oriental name for the workings of the law of cause and effect. It is sometimes used to designate the law itself but more commonly as a name for the consequences of the violation of that law. In one of its aspects karma may be called a "hangover" of unfulfilled obligations; a reaping of the results of failing to keep a balance between giving and receiving. Wherever, in this existence or in previous existence, a person has reached out to take something for which he has given nothing in return, he is bound sooner or later to find himself in the position of giving, and of receiving nothing until the balance is restored.

The law of karma or cause and effect is always transcended by the law of grace. The bewildered person who finds himself in the position of giving his best and receiving no adequate return needs to learn to accept God only as the source of his supply. He must covenant in his own heart to continue serving God by giving his best to the world, in the confident expectation of divine fulfillment for his every need. Such a "willingly giving" state of mind constitutes true repentance for those past violations of law which he may have already forgotten. He will find himself lifted out of the net of karmic difficulties through his spirit of service and his faith. Under the law of grace every need is freely provided for, but we must give of our wisdom, love, and effort in order to handle intelligently that which the grace of God so freely supplies. Give we must either before or after receiving. Jesus emphasized both points when He said: "Give, and it shall be given unto you" and "Freely ye received, freely give."

Obedience to these instructions of Jesus Christ

constitutes obedience to the eighth commandment and will keep us out of debt. One form of indebtedness does not come under the head of violation of this commandment. That is the form which plays a legitimate part in the realm of business in which collateral is offered and interest on the loan is paid. In this type of indebtedness one is giving adequately in return for what he is receiving and both parties to the business deal are satisfied. But when a person runs up bills by taking and using that for which he does not or cannot pay he is violating this commandment as definitely as does the pickpocket or the burglar.

We may claim as much as we are capable of accepting of God's bountiful supply. This is a transaction in mind and we must proceed to substantiate our claims in the realm of form. This is demonstration. For instance, if a new car is desired and we have faith that it is the Father's good will that we have it, we must show our faith by our works; that is, we must demonstrate either the money to pay for it or the ability to earn the money. In other words, we have no right to take something in the realm of form when we have only our undemonstrated faith to pay for it in the realm of mind. We must give value received in such a way that the one from whom we receive is satisfied.

Nature offers us a most striking lesson on this subject. Many abandoned farms tell the sad story of an acreage ruthlessly robbed of its values. The barren soil has been so continually cultivated that it can no longer raise a crop. Heavy rains have washed away valuable top soil because nothing had been done to prevent it. There is no timber on the land, because the trees have been cut down for various purposes and none have ever been planted in their place. Such farms need never

have been reduced to a state like this if their owners had understood that they could not expect to get something for nothing. The soil should have been given proper resting periods; cover crops should have been put in and plowed under to enrich the soil that had given so freely of its rich values to the previous crops. Trees should have been planted when old ones were cut down. The valuable top soil should have been protected. If all these things had been wisely done, many of these deserted farms would have continued supporting their owners indefinitely. In the realm of natural law, as in the realm of mind, we find constant proof of the need to keep a balance between giving and receiving.

Balanced compensation is a necessary part of the foundation of permanent prosperity. The justice of this divine law is self-evident. The wise man never seeks to evade it. He knows that life itself is a gift from God and takes care to use it in a way appropriate to its inherent nature and becomes far more concerned with giving than with getting. He places his neighbor's interest before his own because he has evolved spiritually to the point where he no longer has any inclination to trick, cheat, or steal. Emerson sums up man's spiritual progress along this particular line as follows: "Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he do not cheat his neighbor. Then all goes well. He has changed his market-cart into a chariot of the sun." He has learned to obey prosperity's eighth commandment:

Thou shalt not seek something for nothing.

EDITOR'S NOTE—This series "Prosperity's Ten Commandments," by Georgiana Tree West will be concluded in February UNITY.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education, lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, January 4, 1942

UNITY SUBJECT—*Man's Entrance into the Christ Mind.*

INTERNATIONAL SUBJECT—*The Synoptic Gospels: Matthew, Mark, Luke.*—Matt. 1:1, 17; Mark 1:1, 14, 15; Luke 1:1-4; Acts 1:1-5.

1. The book of the generation of Jesus Christ, the son of David, the son of Abraham.

17. So all the generations from Abraham unto David are fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and from the carrying away to Babylon unto the Christ fourteen generations.

1. The beginning of the gospel of Jesus Christ, the Son of God.

14. Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God,

15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.

1. Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us,

2. Even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word,

3. It seemed good to me also, having traced the course

of all things accurately from the first, to write unto thee in order, most excellent Theophilus;

4. That thou mightest know the certainty concerning the things wherein thou wast instructed.

1. The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach,

2. Until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen:

3. To whom he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God:

4. And, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said he,* ye heard from me:

5. For John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence.

GOLDEN TEXT—*Christ Jesus came into the world to save sinners.*—I Tim. 1:15.

SILENT PRAYER—*The Christ consciousness saves me from doubt and despair, and fills me with joy and peace.*

Physical birth, like birth into spiritual consciousness, is a new beginning. The infant comes into a strange environment. His parents as well as his surroundings are new and untried. If the newborn did not breathe the atmosphere of love and protection, few helpless infants would survive their arrival in such strange circumstances. Infolded in love, they have little need of physical strength or mental acumen to hold their own.

Analogous circumstances attend the birth of a person into spiritual consciousness. Everything is different from that which he has known before. The eyes of his mind are opened, and for the first time he sees with intuitive power or superperception. Although he makes

little use of his new-found powers at first, life immediately broadens and deepens for him so that he becomes aware of a joy and an understanding to which he has hitherto been a stranger. Divine love infolds him and he is keenly conscious of its stirring in his heart.

As far as this lesson is concerned the record of the birth of Jesus is much like other such records. The Gospel according to Matthew traces His descent from Abraham to Joseph, the husband of Mary, through forty-two generations. The Gospel of Mark opens with the recognition of Jesus as the Son of God, continuing with the beginning of His ministry and the main substance of His message. The Book of Luke begins with a statement of the reason for its appearance after so many other accounts of Jesus' ministry had already appeared.

Every beginning has its reason for being, and the birth of Jesus is no exception. Hundreds of years before that event Abraham had had such faith in God that he was accounted righteous; that is, acknowledged to be living in harmony with divine law. The impetus of this righteousness worked out into manifestation in the life and mission of Jesus.

In the Christ life faith is one of man's greatest assets. Without it he makes no headway and is lost in a maze of adverse events and reactions. However to be effectual faith must have a sound foundation. Blind faith is unintelligent and is often misled and misplaced. The name Luke means "luminous," "enlightening," "instructing." Intelligent faith examines causes, consults authorities, then draws its conclusions. Luke examined all the writings left by eyewitnesses and ministers before him and Paul. "Having traced the course of all things accurately from the first," he felt qualified

to record the story of the fulfillment of prophecy in Jesus and to convince Theophilus, his friend and patron, that his faith was well founded. "It seemed good to me . . . to write unto thee in order . . . that thou mightest know the certainty concerning the things wherein thou wast instructed."

The awakening of man to the truth that the Christ life is within him and that he is meant to express its perfection in thought and act daily is important, because it makes such expression possible. If physical birth were not followed by continued growth and development it would have little meaning or value. Likewise spiritual birth must be followed by spiritual growth and development if it is to be significant.

When the Holy Spirit descended upon Jesus after His baptism by John, He "began both to do and to teach" the things concerning the kingdom of God, and He continued to do those things and teach others to do them without interruption throughout the course of His ministry. He told the apostles to wait for the baptism of the Holy Spirit and, following that, to carry on the work that He had begun. This work would develop the apostles in spiritual consciousness and at the same time spread the truth of the Christ way to the whole world.

The kingdom of God is always at hand, but it can be ushered in only by those who are prepared to enter into it consciously and become its citizens in deed and in truth. Having begun to realize the extent of the inner realm, these citizens add to their understanding through daily prayer and meditation and by action consistent with these activities. Under the divine law the inner becomes the outer in perpetual rotation from thought to deed.

QUESTIONS

1. What are the first results of man's entrance into spiritual consciousness?
2. In what respect was the birth of Jesus a fulfillment of the faith of Abraham?
3. What is the meaning of the name Luke, and in what way was Luke's intelligence brought into the service of Truth?
4. What is the chief reason for regarding as important the awakening of man to the truth that the Christ is within him?
5. By whom can the kingdom of heaven be ushered into outward manifestation?

Lesson 2, January 11, 1942

UNITY SUBJECT—*Teachableness.*

INTERNATIONAL SUBJECT—*The Infancy and Boyhood of Jesus.*—Luke 2:25-35, 39, 40.

25. And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him.

26. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ.

27. And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law,

28. Then he received him into his arms, and blessed God, and said,

29. Now lettest thou thy servant depart, Lord,
According to thy word, in peace;

30. For mine eyes have seen thy salvation,

31. Which thou hast prepared before the face of all peoples;

32. A light for revelation to the Gentiles,
And the glory of thy people Israel.

33. And his father and his mother were marvelling at the things which were spoken concerning him;

34. And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the falling and the rising of many in Israel; and for a sign which is spoken against;

35. Yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed.

39. And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40. And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

GOLDEN TEXT—*Jesus advanced in wisdom and stature, and in favor with God and men.*—Luke 2:52.

SILENT PRAYER—*I am willing to learn the divine law and obey it.*

The first point that impresses the student in the story of the Nativity is the authority of the law and the regard in which it was held by those who acknowledged it. Luke tells the story of the Nativity, including the journey of Joseph and Mary to comply with the Roman law by being enrolled. Next they appear in the Temple to keep the Jewish law by consecrating their newborn child. The child grows to the age of twelve years, and we find Him in the Temple saying to His parents: "Knew ye not that I must be in my Father's house?" Even at that age He was keeping the commandment to love the Lord with all His heart, mind, soul, and strength. His parents kept the man-made law of the Romans and of the Children of Israel. Jesus early began to keep the divine law as well as the man-made law.

The divine law is the law of man's well-being.

As he keeps it he prospers and all is well with him. As he ignores it he suffers the penalty of his disobedience. It behooves him therefore to prepare himself to keep the law. He does this by studying it and understanding the reasons for its provisions.

The name Simeon means one who listens and obeys. The listening faculty shows itself in the devout Christian as the mental state that looks for and expects spiritual guidance and instruction direct from God. It may be summed up in the word obedience.

One who believes that God communes with man and who opens the way to such communion by being obedient to every hint received in vision, dream, or "still small voice" is guided by the Holy Spirit. This is the law of the inner realm.

Immortal life is to be demonstrated by the individual. The devout, the receptive, the obedient are shown that they are on the way to eternal life. They find in the Temple (body) the Lord's Christ; that is, the Lord's Anointed.

The new consciousness of indwelling immortal life takes the place of hope, expectancy, obedience (Simeon), and the old consciousness is allowed to depart in peace.

Salvation is being worked out in the world today. Few people have learned to regulate the everyday activities of life entirely in harmony with their ideal thoughts, of their religious ideals. A new standard of life and conduct must find entrance into the minds of men and women everywhere in this generation.

Teachableness implies humility. A modern writer puts it like this: "The great issues of today need sustained and disciplined thinking. We American adults therefore will have to go to school. This will require

humility on our part. For to go to school means, in a sense, a surrender. . . . It means, in short, in the deepest sense of that phrase, becoming 'as little children.' The curious paradox is that when an adult becomes as a little child—ready to learn—he then becomes genuinely adult. America now needs mental and emotional adults."

In the personal consciousness every man is for himself. Few are willing to sacrifice their own interests to the higher good of all. Under the law of the Christ the personal drops out of mind and the good of others is paramount. The Christ *"child* is set for the falling, and the rising of many in Israel." The Christ is the universal Truth to which all must attain.

Although the Spirit of the Christ leads man to a consciousness of the oneness of all life, this Spirit redeems the individual life also. It was said of the infant Jesus that He was

> "A light for revelation to the Gentiles,
> And the glory of thy people Israel."

The Gentiles represent worldly thoughts, either those which function through the senses or those which pertain to the external realm. These are to be reclaimed before the religious nature ("thy people Israel") is touched, the reason being that no one can turn wholeheartedly to the thought of God so long as his mind is filled with worry and uncertainty. A sense of security is essential to peace of mind, and this security comes through the Christ consciousness.

The Christ concept is the glory of the higher thoughts and ideals of the heart of man. Without it religion is full of superstition and bigotry; with it peace, joy, and perfect understanding of life are possible. The goal of the Christ consciousness justifies

man's existence. It justifies the self-discipline that he undergoes to gain it. It justifies the humility that makes him teachable.

Upon the coming of the Christ ideal into man's consciousness there follows an adjustment of his thoughts to the standard of Truth. The soul (Mary) is to be pierced as by a sword so that "thoughts out of many hearts may be revealed." As the soul gives up the limited idea of love as an individual possession, the concept of universal, impersonal love takes its place and enlarges the bounds of the conscious life.

QUESTIONS

1. What is the divine law in respect to man?
2. Of what importance is the faculty that Simeon represents in the realm of mind?
3. How is salvation being worked out in the world today?
4. To what does teachableness lead us at the present time?
5. Is the Christ Spirit universal and individual in its application also? Explain this.
6. How can one know security?

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Lesson 3, January 18, 1942

UNITY SUBJECT—*The Intellect and the I AM.*

INTERNATIONAL SUBJECT—*John the Baptist and Jesus.*—Luke 3:1-6, 15-17, 21, 22.

1. Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene,

2. In the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness.

3. And he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins;

4. As it is written in the book of the words of Isaiah the prophet,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

5. Every valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked shall become straight,
And the rough ways smooth;

6. And all flesh shall see the salvation of God.

15. And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ;

16. John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and *in* fire:

17. Whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

21. Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened,

22. And the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.

GOLDEN TEXT—*Thou art my beloved Son: in thee I am well pleased.*—Luke 3:22.

SILENT PRAYER—*By the grace of God I am what I am; and through the Christ I realize power and might.*

John the Baptist signifies a high intellectual perception of Truth, but one not yet quickened by the Spirit. It is noteworthy that this intellectual perception is the forerunner of the Christ or Spirit of truth in the

individual. A great many people have an intellectual perception of Truth, and with some the knowledge of Truth goes no further than this. Instead of being arrested in development man's intellect is meant to blend or merge into the higher understanding of spiritual causation. This merging is foreshadowed by John in the words "He must increase, but I must decrease."

The river Jordan (descending) represents a stream of thought that is constantly flowing through the organism. It is known also as the "adverse mind" or Adversary. This adverse mind disturbs man as long as he believes in the presence or power of evil. When John the Baptist "came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins," he represented the intellectual perception of Truth undertaking to clear up the confusion of the adverse mind. This work is accomplished as man advances from the partial understanding of the intellect to the full understanding of the Christ mind or I AM.

The work of John the Baptist is of interest to us because it deals with the transformation of the inner life of the individual. Wrong thinking can be denied out of mind and the way cleared for true thinking to take its place. Denial is represented by baptism as practiced by John. John's work was done in the wilderness, where one would scarcely expect to find water in useful quantities. Similarly one may be tempted to think it impossible or impractical to change long-ingrained habits of thinking rooted in negation and error. This is possible however with the aid of the living enthusiasm and power of the Christ consciousness. The I AM enables man to revolutionize his thinking and harmonize it with his clearer intellectual perceptions

and his quickened spiritual understanding.

John the Baptist is typical of the innate principle in man that ever impels him to seek to do right. This principle remains constant in man's subconsciousness even after it is apparently dropped from consciousness. The list of rulers who kept Judea, Galilee, and the neighboring territory in subjection to Rome is imposing, yet "the word of God came unto John the son of Zacharias in the wilderness" nevertheless. Perhaps it came with greater force because of the subjection of the Children of Israel to foreign tyranny.

When the mind of man turns to the causative or inner side, the principle of righteousness or "right-seeking" makes connection with divine wisdom and its work in the mind is constructive. On the other hand when the mind in its search for the springs of right conduct and right thought turns toward the manifest life of the individual, the result is negative or destructive in its nature. The work of John the Baptist had more to do with the uprooting of undesirable habits and the clearing of the way for the formation of right habits than with the actual constructive activity of the Christ consciousness. Jesus' work was constructive as was His teaching. With Him the ax was not laid to the root of the tree, but the kingdom of heaven was "as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how."

Those who have not been reared from birth in the way of Truth find the work of denial and the breaking up of certain thought habits very necessary to the clearing of the mind for "the way of the Lord" or the self-disciplined habit of thinking. In their own experience they see the effects of past unrighteous thinking.

Hatred, envy, intolerance, dishonest motives, insincerity —these and other negative traits are the vipers that through ignorance of the law they have allowed themselves to harbor.

The first "viper" to be destroyed is the theory of heredity and tradition. "Begin not to say within yourselves, We have Abraham to our father." The right course of action for us may be quite different from what was right for our great-grandfathers. The principle that moved them is at work in us as well, and will guide us surely in time of need if we recognize and expect it to do so. The I AM is our authority and gives us original insight into Truth as through its power we align ourselves with the Christ mind.

John baptized Jesus. We see in this fact a recognition by the I AM of the universal necessity of denial and cleansing of the mind for the work of Truth. Even when no necessity for denial is apparent, it is well to deny personality and affirm oneness with absolute goodness, love, wisdom, and Truth. The mind is thus prepared for effectual prayer and for the consciousness of God as an abiding presence.

QUESTIONS

1. What do John the Baptist and Jesus represent respectively, and why was John the forerunner of Jesus?
2. Does an intellectual perception of Truth tend to lead man toward spiritual understanding?
3. Of what benefit is denial in changing one's habits of thinking, and what is the work of the I AM in forming better habits?
4. What gives us original insight into Truth?

Lesson 4, January 25, 1942

UNITY SUBJECT—*The Power of the Word.*

INTERNATIONAL SUBJECT—*The Temptation of Jesus.* —Matt. 4:1-11.

1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.
2. And when he had fasted forty days and forty nights, he afterward hungered.
3. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread.
4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
5. Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple,
6. And saith unto him, If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee:
and,
On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

7. Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God.
8. Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;
9. And he said unto him, All these things will I give thee, if thou wilt fall down and worship me.
10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
11. Then the devil leaveth him; and behold, angels came and ministered unto him.

GOLDEN TEXT—*For we have . . . one that hath been in all points tempted like as* we are, yet *without sin.*—Heb. 4:15.

SILENT PRAYER—*The word is near me, in my mouth and in my heart, that I may use it and rise above temptation.*

The secret of victory over temptation lies in the bent of the individual's thoughts and words. One man may repeat certain words that are supposed to strengthen his resolve and make him immune to temptation and may yet succumb to it. Another may use the same words and come through the test unscathed. Words alone are not a sure guarantee that man's will, in the battle of the self, will hold fast to the right.

To make one equal to temptation both one's mind and one's heart must be filled with the ideal of divine love and power. When this consciousness is established in man he is secure, and he proves by his words that he feels secure. Jesus met every temptation with the word of Truth. The individual consciousness must be disciplined and tested before it can be master of the thoughts.

The "devil" is the mass of thoughts that has been built up in consciousness through many generations of earthly experiences and crystallized into what may be termed human personality or carnal mind.

In the development of the Christ mind an entirely new and wider set of ideas and situations has to be met, and these experiences of Jesus show us how to deal with the thoughts and desires of the soul and place them under proper discipline. To meet and overcome the temptations of the personal consciousness requires spiritual discernment and unselfish devotion to the highest Truth such as only a realization of divine love and power can give man. The Christ man is "in all points tempted like as *we are, yet* without sin." Here is where the test comes, and the difference between the Son of God and the Son of man is shown.

The first temptation was the thought that a person possessing divine power can use it to satisfy material

needs. The Christ Spirit however will not permit power to be used for selfish ends. The gross forms of substance cannot satisfy all man's hungers, and his control of power is destined to serve higher ends than those of the personal man. "I am come down from heaven, not to do mine own will, but the will of him that sent me." No uncertainty concerning what God's will is can excuse slackness of performance. We are told: "This is the will of him that sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day."

The temptation to make a display of spiritual power and use it to convince others was met by Jesus with the words "Thou shalt not make trial of the Lord thy God." To try out a theory just to see whether it will work, without faith in the power of the Highest to sustain one, is a dangerous practice. Those who take chances deliberately in order to prove the protecting power of divine love are making trial of God as truly as those who openly disbelieve and try to disprove Him.

The third temptation that Jesus met comes to those who have gained mastery of mental laws and can control events in the outer. Among these are leaders of men who sway their hearers by the subtle use of magnetic power or by appeals to the race mind through catchwords and slogans that arouse patriotic feeling. To control outer events for personal ends is to worship personality, which is the man-made "devil" of ambition and thirst for power. Falling down and worshiping ambition, mistaken patriotism, or narrow nationalism brings him present success in the outer because he centers all his thought, purpose, energy, and time in the service of this personal end, and concentration succeeds in the personal realm as in the spiritual. Under the di-

vine law the only one worthy of such devotion and undivided service is the "Lord thy God."

When we at last realize the unity of life, thought, and law, and know that we achieve our true development only through singleness of mind and heart, the devil of personality leaves us, and we are content to worship God only. Then "angels," which are our perceptive faculties quickened to the higher level of Spirit, minister to us.

To gain self-understanding and self-dominion is the work of God that every man must accomplish in himself. Until every man does accomplish it world dominion and the building up of mighty empires will be of little permanent value to the nations that spend themselves in such efforts.

The building up of spiritual supremacy to a point where it will command the world's allegiance is a work that proceeds slowly because it is an individual work. Individual effort is lessened by the weakness of the personal man, whose lack of faith detracts from his singleness of purpose. With persistent effort faith however will win, and God will be worshiped universally. Everyone who is true to the worship of the one Spirit is contributing his part to the ushering in of the kingdom of heaven on earth.

QUESTIONS

1. Can one count on words alone to give one self-dominion?
2. What is necessary for one to make oneself equal to all testings?
3. What is the "devil" or "tempter"?
4. What thought underlay the first temptation of Jesus?
5. What is meant by the words "Thou shalt not make trial of the Lord thy God"?
6. To whom does the third temptation of Jesus come?

Meditative Prayer

BY BLANCHE MARIE PETERS

Benevolent One, my entire dependence is upon Thee. I give first place to no other gods.

Standing erect with Thee, I lean not upon any person, group, circumstance, or possession for my good.

Thine all-powerful and loving arms hold me steadfast and courageous in the face of all adversity.

Facing the splendor of Thy light, all shadows of trouble, lack, sorrow, loss, strife, or disease fall behind me.

Looking to Thee only, I call upon and bring into manifestation my divine inheritance of everything my heart desires.

Thine everlasting principles of plenty, peace, productivity and power fill my mind and affairs and radiate out to uplift others.

Day and night my love and gratitude go out to Thee and to those who have had a part in making Thy blessed Truth available to mankind.

Silent UNITY

Thou art the light of my life, and I trust in Thy guidance.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and our co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

"If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you."

Christ speaking through Jesus was lavish in His promises to those who keep His commandments. Analysis shows that His commandments are far greater than the commandments of Moses. The commandments of Christ cover principles that, carried out, include the complete evolution of spiritual man, while those of Moses direct the morals only, and those somewhat negatively. Jehovah was an external personality to Moses, to Jesus an indwelling creative mind. We accept the law as given to Moses as the authority of a man who heard Jehovah speak, while that of Jesus is Jehovah using the voice of man as His own. "The word which ye hear is . . . the Father's who sent me."

God abides and dwells in regenerated man through His Son the Christ or Jehovah, who is the indwelling Father of Jesus. The words of Jesus are vastly more important than those of Moses or any other Scripture writer because of their divine origin and tone of authority. It is essential that the followers of Christ understand the supreme spiritual attainment of Jesus as a God-man, otherwise they will question some of His claims: for instance, that no one can enter into the kingdom of heaven except through Him. This seeming exaltation of personality is shorn of its arrogance when we realize the truth that only through the incorporation of the perfect man (Christ) into our consciousness can we realize divine perfection.

The attainment of perfection should be the goal of each one of us. No other aim in life can be compared to this one of making ourselves perfect in spirit, mind, and body. "Be ye therefore perfect, even as your Father which is in heaven is perfect" should be the unforgettable motto on the house walls of all people; and not only on the house walls but on the walls of singing memory: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

As the stately oak tree is involved in the acorn so the Christ man is involved in us. Growth under nature's law is slow, but when man realizes that he has an indwelling spiritual ego that with his co-operation can put speed and spring into his unfoldment, he has the key that will unlock many doors and make his way easy and successful. It is here that Jesus Christ and the Holy Spirit stimulate and teach us the law and help us in example and direct inspiration to keep it.

Those who have augmented the law of mental denial taught by Moses with the superior law of mental affirmation taught and demonstrated by Jesus are loud in their testimony of a spiritual unfoldment far beyond anything experienced before. "If there be any virtue, and if there be any praise, think on these things," writes Paul. Give attention to what you are thinking; whether denial or affirmation dominates your thought. Another very important principle in building the mind is one's thought about God, the character and location of the one and only source of our good.

If you think God is a personality you must locate Him in space outside of yourself. You thus institute the thought of separation between you and life and all the other values that make man. You may argue that it would be impossible for you to do that which would

separate you from nature, the apparent source of your existence.

But nature is but one of the means by which man exists. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." All man's cultivation of nature's resources has failed to give him the life that would overcome death: man still dies.

Jesus taught that God is Spirit, that we all have a spiritual mind, the nucleus of our being, through which the Spirit that is God builds itself in us and transforms us into its image and likeness. Once you accept this mighty truth and begin to build your mind upon the ideas that Spirit imparts to you, a change follows in your thoughts and acts. Your mind goes through a transformation when you realize that Spirit ideas—"words of God"—are pouring into your mind.

Some persons receive instantaneous illumination and unmistakable evidence of the new influx of Spirit, while with others the unfoldment is gradual. However all who persist finally get the evidence of the omnipresence of God and His livingness as the one and only source of man's existence.

The great master of spiritual unfoldment for our human family, Jesus Christ, said, "Where two or three are gathered together in my name, there am I in the midst of them." It is found by groups of people everywhere that joining in mind action based upon certain high ideas gives power to the individual and in addition forms a thought atmosphere helpful to the spiritual progress of the whole race. With this idea as its basis a group of Jesus Christ followers many years ago founded the Society of Silent Unity, the members of which the world over join every day in what are called

the "class thoughts," published monthly in the Unity publications.

Great Britain having soldiers in every part of the world, it has been said that the drumbeat of her army round the world never ceases to roll all day. So we say that the spiritual energy set up by Silent Unity is carried round the world and never ceases; it is a continuous and perpetual wave of Spirit energy into which all persons may enter and receive a spiritual baptism by merely joining in the class thoughts as given in UNITY magazine.

You who have attained a consciousness of omnipresence will realize a greater expansion of abiding Spirit, and you who are looking for the roll of the mighty healing wave will be healed. Not only healing but whatever you need can be yours. Remember the promise: "Whatsoever ye shall ask in my name, that will I do."

HEALING THOUGHT

My health springs forth speedily when I trust in Thee.

PROSPERITY THOUGHT

Filling my mind with thoughts of Thine unfailing resource makes me see and manifest prosperity.

(Use from January 20 to February 19)

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

I WANT TO express my thanks and appreciation for your prayers. I have been healed of high blood pressure. Today I am well and strong.—*V. W., South Carolina.*

I WANT TO acknowledge a healing that I received through your help this past year. I had a tumor, and it has entirely dissolved and disappeared. I thank you for this and for many other demonstrations of good that you have helped me make over a period of thirty years.—*I. B., California.*

TWO WEEKS ago I wrote to you asking you to pray with me for the removal of a growth on the back of my head. It was sore and troublesome. It was growing, and I had been advised to resort to surgery. It is with a heart full of gratitude that I tell you that the growth started getting better immediately and now it is completely gone.—*V. W., California.*

REFERRING to my case (arm broken within an inch of shoulder joint seven weeks ago), I should like to report that I now have practically as free use of my arm as I had before the injury. Twenty-nine days after the accident the doctor removed the tape from the arm

and shoulder, intending to replace it. While he had his back turned for a moment I put the arm down by my side. When he turned and saw my arm down and then saw me bend my arm so I could touch my face, he was amazed and said I was a mighty fortunate man. I am indeed grateful for this miracle of healing.

My doctor pronounces this one of the most perfect and speedy cases of healing of such a fracture that he ever heard of—and with no hospitalization and little pain. He tells me that the bone was broken clean off; that such cases in younger persons normally require about 120 days to heal, with fifteen to twenty per cent of them developing into permanent disability. Words cannot express my appreciation of your help in this matter.—*C. E. H., Iowa.*

MANY THANKS for your prayers. Were it not for your prayers and you, I believe I would sink into utter despair. Since writing you last one of my children was stricken with polio. I prayed to God and asked Him to help me. For two or three days and nights I would continually say: "He will be happy again. He doesn't have infantile paralysis." So today he plays as usual, and he isn't paralyzed. I thank God. May God bless each and every one of you.—*J. C. H., Georgia.*

FOR NEARLY seventeen years I had rose and hay fever the year round, an aftereffect of the flu in 1918, and I could not have a flower on the place. After studying and following the Unity teachings I ceased to fear it, and it left me completely. Now I have a wonderful flower garden, and I get so much happiness out of it. I find so many places to which to send my flowers to bring cheer and happiness to others. My garden has given me a better understanding of the Bible passage

"Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." —*J. B. T., Colorado.*

Filled with Plenty

THREE APARTMENTS of mine had been empty all winter. I had tried and tried to rent them. Last week I wrote to you and asked you to pray over the matter. When I placed my ad in the newspaper I blessed it. I blessed the tenants who were going to move into the apartments. Before my letter could have reached you God answered my prayers by sending me three nice tenants.

How foolish I have been, trying to work out my affairs without His help. I have asked for tenants and got them. Now I must ask God to keep my apartments always filled with tenants and have them love the place they live in.—*M. J., New York.*

He Shall Have Abundance

UPON FINISHING the prosperity-bank drill, I am thankful to tell you that our prayers have been answered. The way was opened for a sale of property that took care of the financial obligation that I was concerned about. Again it has been proved to me what prayers and the right attitude of mind can do.—*E. M., Michigan.*

IN JULY I asked you to pray with me for my business. Here are some of the blessings I received: Your letter was received July 17. On the 18th one of the salesmen sold an $800 job and increased it to $920 the 19th. We sold an order nearly every day, had plenty of cash, paid all bills for the month early, and received material

when there was supposed to be a shortage. My monthly reports were no trouble at all. I thank you for your prayers; and will you continue these prayers with me?

I have used prosperity banks for a year or longer and always send you the money as love offerings. I now have a new bank and will send you money saved in it for your help. Yours truly.—*O. A., Kentucky.*

USUALLY I finish my bank drill before I report on it, but now I have news that is too good to keep. I asked for help in my schoolwork, and am very happy to write that I received it to such an extent that I am on the honor roll. Two years ago I was receiving average grades, with an occasional failure. Then I came in contact with the Unity teachings and I learned to think for myself and to have confidence in God, and now my grades are commendable. May the blessing of our Lord Jesus Christ be with all of you in your wonderful work.

P. S. I hope that my testimonial will be an inspiration for other young people, because someone else's testimonial was my inspiration.—*P. M., California.*

Suffer the Little Children

I AM TEN years old. Our dog was very sick and not expected to live. My brother and I prayed that it might get well. The next morning it began to eat. Now it is well and in good health.

Everything works well for me because I have faith in God. I know He can help me. One day I had an examination in school. I looked at the paper and thought I had never seen the questions before. I could not answer one. I did not know what to do. Then something seemed to say to me, "Why don't

you pray about it?" So I did pray. Right after that I seemed to feel better. I was sure I could do something then. I looked at my paper again. I seemed to be given the answer to every question. The teacher gave me a mark of ninety-six. I was sure after that that God would help me every time.—*A. V., New York.*

My Help Cometh from Jehovah

UNITY has accomplished for me the thing it was sent to me for. I have found Christ and also found Him in my own church through Unity. Through Unity I have broadened my knowledge of spiritual things. I didn't know I could find so much in my own church, and I feel my study with you helps me as I study with my church. I seem to be regarded as one who knows spiritual things; and I found it in UNITY. I wish I had the time and were able to write you of all the things the Lord has done for me, and how I have been led to work with Him; but I owe it all to UNITY. I have been blessed and I am constantly recommending Unity to those who want to go the second mile.—*L. W. E., Illinois.*

Free from Care

YOUR LETTER of love and encouragement arrived today. The most wonderful new freedom has come to me.

Since I began the study of Truth many beautiful things have happened to my family and me, and now for the first time since I can remember I am free from hay fever. Here we are, right in the middle of the hay-fever season, and I am feeling very well and happy. Thank you so very, very much for all your wonderful help and love.

I just want you to know that I have had no medical treatment of any kind for my hay fever. I haven't even watched my diet; if anything I have eaten more starchy food, such as bread and so forth, than ever before. I am thirty-two years old and I have had severe attacks ever since I was a child. It is hard for anyone to realize what a wonderful new freedom it is to be without hay fever unless he has had it himself!

I am inclosing a five-dollar love offering. If it were a million it couldn't hold more love and good wishes for you. Your loving friend.—*Mrs. H. A. O., Michigan.*

Love One Another

I WONDER IF you remember when I told you that I was taking over a new job and that the person was supposed to be so hard to work for. Nearly everyone I met told me how mean she was to her other assistant, and some of them said, "I feel sorry for you." With so many derogatory remarks I felt a bit hesitant, but I knew that if anybody could do the job I could, so I accepted it. The result is that I have never found anyone quite so nice, so thoughtful and generous. I think she is about the nicest person I ever met. Isn't it delightful how the Christ principle works?—*N. M. G., Ohio.*

He Is My Refuge

IT WOULD be impossible to give a complete record of the good that has come to me through the study of Truth. But this I will say: Through its teaching and Silent Unity's prayers I have overcome a nervous dis-

order that had been with me all my life until recently.

And here is something that happened last week: After a thorough reading of *The Faith That Removes Mountains* I decided to see if by using some of the affirmations given there I could not be instrumental in bringing an end to a three-months' drought. In the midst of the worst duststorm of the season I began at noon to "feel the rain." Dust was sifting into the house constantly through even the tiniest crevices, but to me the dust was beautiful drops of rain. By six o'clock clouds of dust almost obscured the evening light; but I took a stone vessel and set it out in the yard to measure the lovely "rain" we were having. By seven I was certain of the Presence entering the room.

Well, at eight o'clock the rain truly began to fall. It continued through the night. We had an inch or more. The moisture is still evident and that means much after a long and weary drought.—*Mrs. A. E. F., Kansas.*

His Truth Is a Shield

ABOUT THREE months ago I wrote to you that I was in imminent danger of losing my home through foreclosure. I asked for your help in connection with the matter, and I am happy to say that through an unexpected turn of events sufficient money has been made available to cut down substantially the mortgage, and future payments have been made smaller and easier.

This is to me one more proof that God is an ever-present help in time of trouble and a demonstration of the efficacy of Silent Unity when united in prayer with those who sincerely seek your help.—*C. W. J., Wyoming.*

Give unto the Lord

THIS AFTERNOON as I look out the window to my orchard loaded with fruit that is beginning to ripen, I give heartfelt thanks to God for the wonderful success of my business venture.

I love trees, especially orchard trees. Several years ago I thought of a plan whereby God and I could be partners and work together. I told Him that if He would give me strength to put out and tend an orchard I would always give Him a tenth of my crop. Of course I know the other nine tenths belong to Him also, but He lets me keep them for my labor.

I have not missed a crop yet. Even when other orchards have been killed by frost I have had fruit. Last year I wrote to you and asked for prayers that customers might come. So many came that I could not supply them all. I give thanks to the Father.—*E. H., Texas.*

Study to Be Quiet

I AM VERY thankful for the help I have received through the prayers and the instructions of Unity. You have helped me to quit my worrying and to think always of God. I have been doing well in my schoolwork. This last six weeks I made straight A's in all my studies. They were the highest grades made by anybody in the large school I attend. But I consider Unity as my real school. I read *Weekly Unity* and the books my brother orders from you. I have learned more from them than from all my studying in grammar and high school. I will appreciate it if you will pray with me daily. —*N. G., Texas.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I have prayed and believed and trusted God, all to no avail. My family and I have no visible means of support. I need healing. Sometimes I think I am worshiping a God that does not exist. Please pray for me. Perhaps He will listen to you. He seems to have done so in the past.—*From a letter received by Silent Unity.*

Evidently you think of God as having the inconsistencies and shortcomings of human beings. The truth is that God responds to every prayer. This is a divine truth, eternally unchanging and unchangeable. When a prayer is not outwardly fulfilled the reason is always the same: the one who prays has to do some inner work before he becomes receptive to the good that God is offering.

All growth is from within outward.

We suggest that you consider your problem as you would consider a problem in mathematics. The parallel is a true one, for prayer works in accordance with definite principles. In your school days you doubtless failed sometimes to get your problems at the first attempt. You learned not to blame the principles of mathematics in such an event. You knew that you had made a mistake, so you checked back on your work until you found where you had departed from principle. Use the same procedure in prayer.

In a way your course is much plainer now than it was when you were puzzling over mathematics, because

the rules are simpler. Ask, believing; this is your rule. It is an utterly simple rule, but it must be obeyed if you are to obtain good results. You doubt God, according to your own statement, so you did not fulfill the conditions necessary to receiving the answer to your prayer.

How can you receive more faith? You do not need to receive it; you need only to discover it, for it is within you. God put it there as an inevitable part of you. This spiritual quality is yours, but it will do you little good until you become aware of it and begin using it with definite purpose. The easiest way to awaken yourself to your divine resource of faith is to use denial and affirmation. It is important for you to approach this work in the proper frame of mind, so we offer you these preparatory suggestions:

The use of Truth denials and affirmations is not an attempt to delude anybody into believing that which is untrue or unascertained. It is not autosuggestion; it is not psychology. It is a means of helping people to recognize good principles that are as true as God. We invite you to use this means of awakening your awareness of your faith in God, which is already within you. Try the method experimentally at first if you cannot accept it with your mind. With all the intensity of your longing for good, search for God. You will find Him. With the thought of making your search short we suggest the following statement of Truth for your use:

I deny and put out of my mind all doubt of God's kindness, all belief in lack and inharmony. I affirm and claim faith in God and in His loving response to prayer. I now ask Him for manifest abundance of all good; I open my heart to it with gladness and praise.

Faithful, frequent use of this statement will bring

the good you seek. Even if you use it blindly at first it will still work. God is love and thus instant in response to those who seek Him, believing. You have only to make your heart receptive.

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My little daughter seems about to fail of promotion in school. She is so afraid she won't make the required grades and cries so much about it that I too feel worried. Arithmetic is especially hard for her.—*From a letter received by Silent Unity.*

Your first duty in this matter is to be sure that you are free from worry about your little daughter. She has the innate ability to understand her lessons thoroughly and quickly, because the wisdom of God dwells within her. You will need to take your attention off shortcomings of the human intellect and center it on the truth that divine wisdom is available to your daughter. Let your images and thoughts of her be always positive, always of improvement. There is no limit to the wisdom of God, and His wisdom is in your child. Think that; dream of it. You can even make it into an affirmation (using her given name if you prefer):

There is no limit to the wisdom of God and His wisdom is expressing in my child.

It may comfort you to know that one who was once termed the dullest boy in an arithmetic class is now a world-renowned mathematician and scientist. Educators are coming more and more to the conclusion that most persons can learn about anything if the right method is used.

Your little one can learn anything she needs to learn. By prayer and affirmation you can instill in her and in yourself the confidence that this is true.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishment of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Appearing in Other Unity Magazines This Month

Business as Usual

A humorous yet inspiring account of life and business in London, England, during these trying times is contained in "We Live in London," by Violet G. Lane, appearing in the January issue of *Good Business.* You will enjoy this English woman's reactions to the turmoil and strife that pervades the British Isles, and her sprightly "business-as-usual" attitude.

Among other helpful articles in this issue are "Repeating," by Zelia M. Walters, "Around the Bend," by Francis J. Gable, "Out of the Old," by Cleda Reyner, and "They're Never Licked," by R. C. Sackett.

"I Am for Peace"

If you are a peace-loving person, if you have been taught to love all people everywhere and have taught your children to love peace and hate war, you will be interested in the article "I Am for Peace," by Eleanor Lampman, in the January *Progress.*

This article tells how one mother met the problem of her son's enlistment in the navy when she had taught him to love peace. A practical article written by a Truth student that will help you meet the problems of today. This article is also suitable to send to friends or loved ones who are facing the problem of military service at this time.

A New Year: a New Life!

When you begin a new year with its opportunities and promise you want to leave behind you all doubts, fears, and failures. It is the desire of every human heart to begin again, to live a better life. How to make the new year better than any year that has gone before is told in the article "A New Year: a New Life," by Zelia M. Walters in the January 3, 1942, issue of *Weekly Unity*. This article will help you make a new beginning now, as the new year starts, and to forge ahead to new accomplishments and success.

Just Jenny

It was only a game of hide and seek, but to a lonely little girl from Poland it was an opportunity to make friends, to become a real American, to "belong." Her mother had told her to keep smiling all the time and to wait until she was invited to play with the children. How she won the approval and the friendship of the children is told in the January *Wee Wisdom*. "Just Jenny" was written by Marjorie Denham.

"Youth Is Yours"

There are several things about you that determine whether you are youthful or old, and not one of them is the date on your birth certificate! What they are and how to attain eternal youth through the right use of them Martha Smock tells in "Youth Is Yours" appearing in the January issue of *Daily Word*. There are eight other articles and poems in the same issue, besides thirty-one daily lessons on such subjects as "Receiving Riches," "Freedom from Worry," and "Prayer."

From Correspondence School Students

"I have overcome a feeling of resentment against someone closely related."

"These lessons teach me not mere theories but the way to incorporate Truth into my life."

"My whole life is changing. The old things are passing away and slowly becoming no more. I am finding happiness."

Somehow when we get a clear understanding of our relationship to God and His relationship to us our affairs are straightened out, old limitations and troubles disappear, and our world is truly made new.

The Unity Correspondence Course gives you opportunity to study under Unity teachers who give you personal supervision and encouragement. Your papers are graded and returned to you with comments.

Like other Unity services, the Correspondence Course is conducted on the love-offering plan. If you would like to know more about this course address a card or letter to the Unity Correspondence School, 917 Tracy, Kansas City, Missouri, and the information will be sent you. Writing will not obligate you to enroll.

Good without End

When we give a piece of Unity literature, a booklet, book, or magazine, we never know just how far-reaching the effects of our gift will be, how much good it will do.

"When I first heard of Unity I was nervous and depressed," a friend in Missouri writes. "It's like coming out of the darkness into the light."

From Oregon another friend writes:

"I can't say how much my UNITY magazines mean to me. I have a much better understanding of God and life, and my outlook is far ahead of what it was three years ago when I started to read UNITY.

Many students like to feel that they are making a definite effort to help others through Truth. They pledge themselves each month to give to someone a subscription for a Unity periodical. In this way they are sure to help twelve persons during the year, and there is no way of telling how many these may help.

The Help-One-A-Month Club was organized for the Unity workers and students who like to follow this plan of systematic giving. There are no dues or membership fees. If you would like to join why not make UNITY magazine your first gift subscription? Just mention that you wish to join the Help-One-A-Month Club.

"To Such Belongeth the Kingdom of God"

In the stress of a busy day, when people were crowding about Him for help Jesus found time to talk to the children who came to Him and to take them in His arms and bless them. Jesus knew that children are the most precious thing in the world, for it is through them that the world lives.

One of the missions of Silent-70 is the blessing and helping of children all over the world. From England a friend writes that the boys and girls who seek safety in his air-raid shelter find enjoyment and comfort in the copies of *Wee Wisdom* that he brings them.

Wee Wisdom is sent to day nurseries, to children's homes, to hospitals, to mountain schools, so that underprivileged boys and girls may have the benefit of the Truth teaching it contains. This work is carried on by loving friends who like to help others in this way.

Unity Annual Conference Members, Licensed Ministers, and Licensed Teachers

The following Unity leaders are conducting a ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LM) and (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the distribution of Unity literature.

Licensed Ministers and Licensed Teachers are preparing for membership in the Unity Annual Conference. Licensed Ministers (LM) are in charge of Unity centers. Licensed Teachers (LT) are teachers serving in a Unity center or teachers conducting classwork.

ALABAMA

Birmingham—Harriet Price, Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 117 E 15

ARIZONA

Globe—Sarah Lightle (LT) Unity, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall (LM) Unity, 100 N Garfield

Bakersfield—Della Shutts (LM) Unity, Southern hotel

Berkeley—Susanna Scott (LM) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Canoga Park—Nannie Highnote, Unity, 20126 Strathern

Compton—May Butterworth, Unity, 210 S Chester

Gardena—May Butterworth, Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood

Hollywood—Rose Schneider (LM) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 108 Queen and La Brea

Long Beach—Louise Newman, Unity Chapel, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, Christ Church, Unity, 5225 Wilshire blvd; Nina Fisher (LM) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

Oakland—Rose Emery, Unity cen, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 60 N Mich.

Riverside—Katherine Sweaney (LM) Unity, 3954 Eighth

Sacramento—Naomi Anderson, Unity cen, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 763 D St

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity soc, Commercial bldg

Santa Cruz—Mary Higgins, Society of P C, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity cen, 528 Arizona

South Gate—May Butterworth, Unity, Women's Club, 3036 Santa Ana

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LM) Taft Unity, Fox hotel

Van Nuys—Mary Hider, Unity, 14416 Victory blvd

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity cen, DeGraff bldg

Denver—Ethel Burkle, Unity Temple of P C, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LM) Unity, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, YWCA

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (LT) Unity (col) 606 Pippin

Lakeland—Ida Decker, Unity, 411 S Florida

Miami—May C. Stoiber, Unity, 128 SE 3

Orlando—Carolyn H. Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore and Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity class

GEORGIA

Atlanta—Mary West Fullenlove, Unity, 1119-20 Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Handly, Unity, 240 Lewers rd

IDAHO

Boise—Chris. and Beulah Scott, Unity, Pinney bldg

Mt Home—Chris. Scott, Unity library

Twin Falls—Mabel Peck, Unity, 415 Third ave N

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 64 W Randolph; Edith M. Reynolds (LM) Unity Cen, 116 S Michigan; Margaret Halsey (col) (LM) Unity Truth cen, 104 E 51

Decatur—Maud Kellogg (LM) Unity, 421 N Main

E St Louis—Maud Davisson (LT) Unity cl, Catholic Community House

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity cl, 1010 Ellis

Rockford—Bonnie Brown, Unity, Empire bldg; Mae Landahl, Unity, Mead bldg

INDIANA

Ft Wayne—Cleo Lee (LM) Unity, Wayne hotel

Indianapolis—Murrel G. Powell, Unity, 1514 Park

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

IOWA

Cedar Rapids—Unity cen, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity cen, Insurance Exchange bldg

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Carl Moran (LM) Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity, 1209 Russell

Louisville—Maebel Carrell, Cecilia Cardwell, Theresa Rehm, Ruth Gilpin (LT) Ruth Booker (LT) Martha Boehl (LT) Julie Lilly (LT) Unity, 1322 S 4

LOUISIANA

New Orleans—Eloise Echlin, Rhoda Belknap (LT) 823 Perdido; Lillian White (LM) Alida Warren (LT) Unity, 604 Canal

MAINE

Portland—Omer Hodgman, Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Emerson hotel

MASSACHUSETTS

Boston—John Baughman (LM) Boston Unity Center, 30 Huntington

Cambridge—Edna Titus (LM) Cambridge Unity, 881 Massachusetts

MICHIGAN

Bay City—Roxie Miller (LM) Unity cl, 301 S Henry

Detroit—Irwin Gregg, LuDora BeVier (LT) Martha Fishburn (LT) Max Flickinger (LT) Blanche Joki (LT) Besse Otto (LT) Unity Assn, Maccabees bldg; Otto Fishburn (LT) Unity cl, 834 Trombley; James Elliott (col) (LM) Unity, 544 E Frederick

E Lansing—Roxie Miller (LM) Unity, 224 Abbott

Flint—Edmund Risk, Unity, 734 Union Industrial bldg

Grand Rapids—Ida Bailey, Unity, The Gilbert hotel

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Assoc, YWCA

Royal Oak—Maud McCulloch (LM) Unity cen, 101 S Troy

Saginaw—Edmund Risk, Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity cen, 15 N 8

St Paul—Nellie Hohenwald (LT) Unity cl, Merriam Park Library

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, Fannie Baldwin (LT), Hallie Broadhurst (LT), S S Unity cen, Jewell bldg

Lee's Summit—Nora Lee Stevenson (LM) Unity Farm cen, Unity Farm

Springfield—Marian Hoagland, Unity, 224 W State

St Joseph—Ralph O'Day (LM) Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity soc, 320 N Grand; Fred and Hilda Eilers, Florence Schaefer (LT), S S Unity soc, 5616 Bates; Florence K. Brummer (LM) Unity assb, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Unity, New Grand hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Estelle Taylor Key, Myron Key (LT), Unity, Dunn blk

Livingston—Mary Wessel, Unity, BPOE hall

Missoula—Maidie Van Etten (LM) Unity, 320 Stevens st

NEBRASKA

Lincoln—Blanche Evans (LM) Unity, Peterson bldg, 1215 P st

Omaha—Wm. Quinn (LM) Unity, 423 Electric bldg

NEVADA

Reno—Robert Caswell (LM) Unity, 314 Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson (LM) Unity soc, 11A Midland

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LM) Unity, Franciscan hotel

Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Albany—Walfred Taurainen (LT) Unity, YWCA

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Lillian Matthews (LM) Unity, 414 Delaware

Elmira—Elise Rosenburg (LM) Unity, 312 Lake

Flushing—Renee Klaus (LM) Unity cen, 135-42 40 rd

Jamestown—Ella Richards, Unity, 1048 N Main

New York—Georgiana Tree West, Marion Rodgers (LT) Unity, (entrance) 1 W 47; Laura Hyer, Unity, Wellington hotel; Crichton Boatwright (LM) Unity, 500 5 ave; Josephine Siemon (LT) 400 E 59; Nana Sutton (col) (LT) Unity, 137 W 110

Rochester—Raymond Barker, Unity, 29 Gibbs

Syracuse—Raymond Barker, Unity, Onondaga hotel

White Plains—Octavie Martial (LM) Unity, 105 Court st

OHIO

Akron—Jessie Maloney, Unity, 34 High

Canton—J. Maloney, Unity, 203 6 st N W

Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison

Cleveland—Earl B. Anthony, Unity, Hotel Cleveland

Columbus—John Coulson, Mercedes Fossler (LT), Ethel Lieberman (LT) Unity, 35 E Gay

Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main

Hamilton—Louise Tahse, Unity, 117 Ross

Marion—Fannye Treaster (LM) Unity cl, City Library

Springfield—Fannye Treaster (LM) Unity, Dial bldg, 27½ S Limestone

Toledo—Beatrice Whipps (LM) Unity, Richardson bldg

Warren—Everett St. John (LM) Unity, 2d Natl Bank bldg

Wellington—Margaret Jones (LT) Unity, 419 Courtland

Youngstown—Everett St. John (LM) Unity cl, YMCA

Zanesville—Fannye Treaster (LM) Unity cl, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 NW 20

Baker—Chris. Scott, Unity, Baker hotel

La Grande—Christopher Scott, Unity, Sacajawea hotel

Klamath Falls—Marion Clifton (LM) Unity, Elk hotel

Medford—Marion Clifton (LM) Unity, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity assb, St James hotel

Pittsburgh—Martha Anthony, Unity, 233 Oliver ave

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca

Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LM) Unity, 1518 Polk

Dallas—Hobart and Ruth Gillespie (LM) Unity, 1708 Commerce

El Paso—F. E. Andrews, Edna Andrews (LT) Unity, Gardner hotel

Ft Worth—Hobart Gillespie (LM) Unity cl, Blackson hotel

Houston—Lilian Brass, Unity, Milam bldg; Corine Smith, (LT) Unity cl (col), 504 Louisiana

San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher and Beulah Scott, Unity, Ellensburg hotel

Kennewick—Christopher and Beulah Scott, Unity, Masonic temple

Seattle—Paul Rigby, Unity, Benjamin Franklin hotel

Wenatchee—Christopher and Beulah Scott, Unity, Cascadian hotel

Yakima—Christopher and Beulah Scott, Unity, 109 S 4

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White

Milwaukee—Elmer Gifford (LM) Unity cen, 301 Bankers bldg

CANADA

Edmonton—Nora Elliott, Unity, 354 Birks bldg

Toronto—Herbert J. Hunt, Unity, 2249 Yonge

Winnipeg—Edna Bowyer, Russell Kemp (LT) Unity, Belgica blk

ENGLAND

London—Parker Drake (LM) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity soc, 2 Earls Court Gardens S W 5

Wirral—Dora Johnson, Unity, "Glendor" Mount Road Upton

News FROM U-NI-TY

Unity Pamphlets

Many students find that there are points about the Unity teaching that they would like to have explained to them. To help these students Silent Unity has a pamphlet service, and there are pamphlets on healing, finances, and human relations. *Forgive Us Our Debts, The Providing Law, Vegetarianism, A Sure Remedy, Human Relations,* and *How I Found Health* are titles of some of the pamphlets.

If you would like to know more about the Unity pamphlets an order blank listing the titles will be sent to you without charge or obligation.

Catch Health!

Unity's little booklet *Health Is Catching* has gone to hundreds of people, inspiring them and encouraging them through verified testimonials to know that health is their divine right.

If you have not received a copy of *Health Is Catching* be sure to write for one. There is no charge for this booklet, which was prepared by Silent Unity.

Why You Are Here

Have you ever wondered why you are here on earth and what your mission in life may be? Ernest C. Wilson gives his ideas on this subject in the first chapter of his book *The Sunlit Way.*

There are sixteen helpful chapters in this book, among them "Getting Immediate Results," "Where to Begin," "Who and What You Are," and "Where to Find Guidance."

Prosperity Bank User Writes

I want to acknowledge the wonderful benefits I have received from using the Prosperity

Bank plan. My home life has improved wonderfully, business relations are the most harmonious I have ever experienced. More and more I realize that God takes care of His children.

How to Live Victoriously

Do you wonder how you are to meet the demands of a world turned upside down? Do you

want to live beautifully no matter what the conditions around you? Do you want to feel secure in a changing world?

Then you will want to read "The Call to Courageous Living," the new series of articles by Kathryn Sanders Rieder that begins in the February issue of *Unity*.

Here are the titles of the four articles:

There Is Always Hope
Faith the Sustainer
Courage to Live
By a Man's Works

Be sure to see that any of your friends who need encouragement and help receive this series—and don't miss it yourself! It is truly a "call to courageous living"!

For Spanish-Speaking Students

A good many years ago *Lessons in Truth* was published in Spanish, and later the booklet *Directions for Beginners* and several Silent Unity pamphlets were translated into Spanish. These publications have not seemed adequate to many Truth students, who have wished for a regular monthly Unity magazine in Spanish.

A Unity magazine for Spanish-speaking students is now being projected. Ways and means for getting it into the hands of students who desire it are being given attention, as many may have difficulty in sending money to pay for their subscriptions. Further announcement will be made in the Unity periodicals as the plan develops.

A Mother-in-Law Learns to Love

Mrs. Thorne didn't like her son's wife, but she tried not to show it. She was courteous and kind, and she believed that was enough. Things were never right though, no matter how much Mrs. Thorne tried to be fair and just, and finally her daughter-in-law refused to let the children come to visit their grandmother.

One day Mrs. Thorne saw Doctor Houston in his garden, and she told her troubles to him. Doctor Houston told Mrs. Thorne what she must do to establish friendly relations between herself and her family. If you would like to read his advice, you will find it in the chapter "A Leaven Works" in the new book *Whatsoever Ye Shall Ask*.

Prosperity for All

Have you ever thought how wonderful it would be if every home in the world were prosperous? Warm fires on hearths

everywhere, tables filled with an abundance of good things to eat, warm clothing for every member of every family; love and kindness and good will expressed in gratitude for these blessings. In his book *Prosperity* Charles Fillmore says that it is possible for every family to enjoy prosperity, and he gives the simple rules to be followed by those who wish to manifest abundance.

God a Present Help

Another name for this book by H. Emilie Cady might be "The Abundant Life and How to Live It"; for the author refers again and again to the abundant life of which Jesus taught, and she gives definite directions for attaining it. It is a book that will enrich your life and will prove a real blessing to others when sent to them as a gift. One friend wrote about this book: "Whatever enables us better to catch a glimpse of the mighty Christ presence within each of us is a blessing any and every day in the year. These are times when we feel the thirst for spiritual refreshment and renewal."

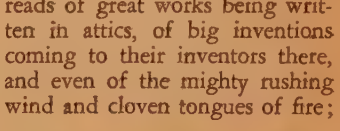
A Conference with God

"I get up early each morning and that is the time when I have my 'conference' with God. I devote almost an hour to this conference. I read my *Daily Word* and talk over with God my affairs for the day."

When you let *Daily Word* "sit in" with you at your daily conference with God you will find that you are guided in all your affairs.

Story from Life

"If it had been an attic it would have been different. One can idealize an attic. There is something celestial about an upper room, near to the sky and above the tops of trees. One reads of great works being written in attics, of big inventions coming to their inventors there, and even of the mighty rushing wind and cloven tongues of fire;



but who could ever idealize a basement where there was no light, no air?"

This is an excerpt from the true story "Not Where We Are, but What We Are" in the book *Lovingly in the Hands of the Father*. There are nine true-experience stories and a chapter on love in this inspiring book. It makes a nice gift for friends.

Christmas Cards for Prisoners

The Silent-70 department of Unity School keeps in touch with many prisoners and sends them any Unity magazines or books they desire to read. Occasionally members of the department go to the prisons with musicians and speakers and meet with the prisoners.

Several years ago some of the prisoners voiced their wish for Christmas cards to send to their loved ones, and one of the workers made arrangements with a greeting-card publishing company to supply the prisoners with cards free of charge.

Already this year prisoners throughout the United States have been supplied with over 25,000 Christmas cards. Before Christmas is over 100,000 cards will be sent to men and women who may have no other gift to send home. This means that the Silent-70 workers have spent many hours sorting and packing the cards to send out. There is no charge for the cards and the express charges for sending them are paid by Silent-70. This work is supported by love offerings from interested friends.

From a Unity *Reader*

I continue to read and enjoy the inspiring articles in *Unity* magazine. If such a thing could be possible the articles seem to increase in beauty and richness in each successive issue.—*N. S.*

From a Young Man in the Air Force

"I never realized before what *Daily Word* could mean to me, although I have studied the Unity teaching for several years. The difference between army and civilian life for a time made me almost lose track of my spiritual self. I received *Daily Word* at a time when I needed it most. It served to bring me back to the realization that I was not alone even here, and I am going forward secure in the knowledge that God will guide and keep me in the path that I must go.

"I inclose a few names of fellows who would like to have *Daily Word*."

Unity is entering a six-month subscription for *Daily Word* for any man in military service, without charge or obligation. If you know anyone in the service send us his name, address, and rank and we will send him *Daily Word*.

A New Beginning in Health

Many are those who would like to emerge from a lifetime of disease and weakness, aches and pains, into the enjoyment of health. They feel they could take a new hold on life if they could but have a new beginning in the matter of health. They think they might live in a new world if they could only have a new lease on health.—From *Beginning Again*.

PRICE LIST OF UNITY BOOKS AND BOOKLETS

For Beginners	Beginning Again — flexible $2; cloth	$1.00
	God a Present Help — flexible $2; cloth	1.00
	God Is the Answer — flexible $2; cloth	1.00
	How I Used Truth — flexible $2; cloth	1.00
	How I Used Truth — *French, German*	.75
	Lessons in Truth — flexible $2; cloth	1.00
	Lessons in Truth — *Italian*, $.75; *Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore — flexible $2; cloth	1.00
	Lovingly in the Hands of the Father — flexible $2; cloth	1.00
	Master Class Lessons — flexible $2; cloth	1.00
	New Ways to Solve Old Problems — flexible $2; cloth	1.00
	Six-Day Healing Practice, A (Formerly Directions for Beginners) *Spanish*, $.10; *English*	.25
	Unity's Statement of Faith	.10
	Unity Viewpoint, The	.10
	*Whatsoever Ye Shall Ask — flexible $2; cloth	1.00
	Working with God — flexible $2; cloth	1.00
On Healing	Christian Healing — flexible $2; cloth	1.00
	Divine Remedies	.50
	Jesus Christ Heals — flexible $2; cloth	1.00
	Truth Ideas of an M. D. — flexible $2; cloth	1.00
	You Can Be Healed — flexible $2; cloth	1.00
For the Home	Meatless Meals — cloth	1.00
	Science of Food and Cookery, The — cloth	2.50
	You and Your Child — flexible $2; cloth	1.00
Inspirational	As You Tithe So You Prosper	.50
	Finding the Christ — *German, Swedish, English*	.25
	Have We Lived Before? — flexible $2; cloth	1.00
	Inner Vision	.50
	Mightier than Circumstance — flexible $2; cloth	1.00
	Prosperity — flexible $2; cloth	1.00
	Sunlit Way, The — flexible $2; cloth	1.00
	Unity's Fifty Golden Years — de luxe $3; paper	1.00
Devotional	All Things Made New — flexible $2; cloth	1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Metaphysical Bible Dictionary	10.00
	Mysteries of Genesis — flexible $2; cloth	1.00
	The Silence	.50
	Truth in Song	.50
	Unity Song Selections — cloth	1.00
For Advanced Study	Christ Enthroned in Man — flexible $2; cloth	1.00
	Selected Studies	.50
	Talks on Truth — flexible $2; cloth	1.00
	*Teach Us to Pray — flexible $2; cloth	1.00
	Twelve Powers of Man, The — flexible $2; cloth	1.00
	Usable Truth — flexible $2; cloth	1.00
	What Are You? — *German* or *English*, cloth	1.00

Greeting Booklets

*Are You Getting All You Want from Life? .10	One Perfect Gift .10
Challenge of the Dawn, The .10	Prayer of Prayers .10
Great Helper, The *French, Dutch, English* .10	Protecting Presence, The .10
*He Passed This Way .10	Song of Life, The .10
Holy Bread .10	Turning Point, The .10
Joy Cometh .10	Twenty-Four Golden Hours .10
*Life Is Consciousness .10	Way of Faith, The .10
	What Child Is This? .10
	Where Blessings Begin .10

(12 copies of these booklets for $1. Envelopes included)

Juvenile	How Jimmie Came Through	.50
	*Jet's Adventures	1.00
	Story Friends	.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

JANUARY 1, 1942:

"I Resolve to Be More Prosperous This Year."

PROSPERITY doesn't just "happen" to you. It comes as a result of persistent application of the laws that govern prosperity. The steps to be taken in fulfilling the laws of prosperity are:

1. Acknowledge God as the source of your good.
2. Trust God to fill your needs and thank Him for your good.
3. Share your good with others and give your love and blessings with your gifts.

The Prosperity Bank drill will help you keep your new-year resolution to be more prosperous this year. The drill has been planned so that the three steps of the prosperity law may be followed regularly. The drill provides an easy and convenient way to share your good with others by saving a coin each day in the Bank for gift subscriptions for UNITY. Your order may include your own subscription or renewal if you like. Silent Unity will pray with you for your abundant prosperity while you use the drill. Fill out the blank and return it to us at once.

UNITY SCHOOL OF CHRISTIANITY, 917 TRACY, KANSAS CITY, MO.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for prosperity and success. I will use the drill while I save $3 for three yearly subscriptions for *Unity* magazine. These subscriptions are to begin at once.

1. Name .....

   Street .....

   City ..... State .....

2. Name .....

   Street .....

   City ..... State .....

3. Name .....

   Street .....

   City ..... State .....

Sender's Name .....

Street .....

City ..... State .....

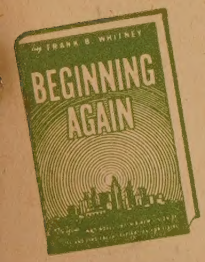
U-1-42

"AT SUNRISE EVERY SOUL IS BORN AGAIN."

If it be true that every soul is born again each morning it is also true that it is the desire of every person to make a fresh beginning with the new year. Yet how many times we seem to be unable to turn our resolutions into the right channel of activity.

You may make a new beginning with the assurance of making real progress and success when you use the book Beginning Again, by Frank B. Whitney, to help you take a new hold on life. It will inspire you to keep pressing on to new endeavors.

Whether it is new health that you need, a new start financially, or new harmony in your personal relations, you can begin to make it come true right now through the teaching of this simple and practical book. Beginning Again is priced at $1 for the cloth; $2 for the flexible binding.



UNITY SCHOOL OF CHRISTIANITY
917 Tracy Avenue, Kansas City, Mo.

Daily Prayer

Grenville Kleiser

If I can do some good today,
If I can serve along life's way,
If I can something helpful say—
Lord, show me how.

If I can right a human wrong,
If I can help to make one strong,
If I can cheer by smile or song—
Lord, show me how.

If I can aid one in distress,
If I can help to make a burden less,
If I can spread more happiness—
Lord, show me how.

If I can do a kindly deed,
If I can help someone in need,
If I can sow a fruitful seed—
Lord, show me how.

If I can feed a hungry heart,
If I can give a better start,
If I can fill a nobler part—
Lord, show me how.